AN ESSAY of Original RIGHTEOUSNESS AND CONVEYED SIN,

Wherein the question is rightly stated, the latent venome of some of Dr. *Jeremiah Taylor's* heretical assertions detected, and accurately impugned.

By [illegible] Gentleman.

Epist. ad Gal. 1. 8.

But though we, or an Angel from Heaven preach any other Gospel unto you, than that which we have preached unto you, let him be accursed.

Permissa superiorum, Printed, 1657.

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ON

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We herein the question is
fully stated, the strong
objections of Dr. Crosse
and others critically
discussed, and accurately im-
proved.

BIBLIOTECA BODMERIANA

To the

RIGHT HONOURABLE

AND

most truly Noble Lord, the

Marquess of *Dorchester*,

the great Example of true

Honour, Learning, and

Chivalry.

Right Honourable Lord,

Hereas your Illustrious Honour is not ignorant, and all the World knows, that as Divinity and essential truths are therefore

eternal [illegible] [illegible]able because such 5 so falsehood must needs decay and vanish, and that the learning of our late reforming Divines consisting onely in some superficial Talent of preaching language or elocution, and not in deep knowledge of Philosophy, Metaphysick, and much less of that most solid profitable and subtile method call'd School Divinity, aims onely at *[illegible] [illegible] ad perfectionem [illegible] [illegible]*, still reaching to go forward not to perfection but to perpetual change, leaping from ignorance to a prejudicate opinion and ne-

ver thing a good judgment in their way: and this, for that the enemy of mankind moving Heretickes to deride and slight School Divinity looks at no less then the total ruine of all Religion and faith. Hence most Honourable Lord, I thought it no ill Office of a Patriot for the undeserving of many to contrive this succinct Methodical Treatise of School Divinity, which now runs for shelter to the glorious protection of your Honour, a person incomparably illustrious and accomplish'd in all royal and moral virtues, *nam generosus animi nobilitate genus* the

general report, fame and applause of your rare genius, transcendent worth, and known abilities in most part of all learning hath invited me to the boldness of this address; for to whom more fitly should a small Treatise intended for to establish truth (now when most maligned & despis'd) run for Patronage then to your most illustrious Lordship, a Vigorous honourer and indefatigable Investigator of truth, the natural pleasing object of our understanding? Pray Heaven it prove worthy your acceptance: for my part I shall ever acknowledge your

greatnes, admire your glory, and from your goodnesse raise to my self a hope that you will vouchsafe to cherish these weak fruits of my elucubrations; for such is the sublime and magnificent amplitude of your soul as it will harbour with benign indifferencie what is spoken against your own sense, judgement and consent, my scope being to serve and honour not to instruct you, neither to engage you in the Patronage of what I deliver more then truth shall convince your judgement. *Vale & diu feliciter vive Nobilium decus & magnæ Britanniæ ornamen-*

This shall be the
humble supplica-
Most truly Noble
And
Right Honourable
Lord,
Your humble and
obsequious servant
J. Ford.

To the Reader.

Courteous Reader,

IN an Age so pregnant of vice, desirous of prophane novelties, affected and advantagious ignorance, it's no wonder the structures of true Religion, Devotion, and Antiquity decay and ruine. For if men did but seriously consider how unsatisfactory new Faiths, new Opinions are, they would quickly be convinced of this vanity in seeking: For proof of this, I appeal to the Consciences of any

that by misguided zeale have been transported with this fury, whether they have not with indignation beheld their former Tenets, applauding their present condition, as escap'd from the pit of perdition, and yet in that instant of imagined felicity and safety have not an itching desire and of new Lights, and a perfecter walking, which in a short time they prosecute so eagerly by ever learning to a Contradiction and Opposition of their late found happiness, as to account also that state desperate and damnable? In this circular progresse of Religion, what hope can these have of salvation or comfort in the agonies of Conscience, or languishings of mortality,

tality, when their recovery may restore them to a distance of their present belief and uncertainty what Creed to die in? If the Apostle tells us of one Hope, one Lord, one Faith, sure the deviation from this Unity must be Schism, and persevering in it, utter destruction; because the multiplying a Deity, opposes its Essence, as much as the denying it; and he will be no less mistaken, that thinks by bypathes unknowne and uncertain wayes to goe to Heaven, as he that denies any.

A more illustrious moral reason of this cannot be given then that of the Philosopher Euntibus via errantibus nulla; *because they in the true way make their*

progresse in righteousnesse, the misguided only in errors. It much importeth men to by very circumspect & inquisitive after the right way; if neither living or dying they cannot by those ungodly reflections they now wander in, attain any certain hope of salvation. I hope not without admiration looked upon the incomparable ignorance of the most professing Teachers, who have no other cognizance of their Zeale, then the want of good Literature; and I cannot judge the products of their instruction to be more then blind devotion, they themselves being such blind Leaders. For if I should ask them a reason of their Faith, or of those many Mysteries

ries contained in the New Testament, or why they have abrogated holy Ceremonies, continued from the Primitive times even untill these late dayes of Apostacie; I suppose they could render no other account, then what a great Rabbi, to justifie these abominable proceedings, replied, That the pious actings of these later dayes would not have pass'd for religious or devout in the Primitive times. *How cautious then should all good minded Christians be, to hear the Doctrines of such dangerous Preachers, which are Libels and Contradictions to the Primeuall Church, and sent only for politick ends, by special faith to*

cast

cast me into a Lethargie of godlinesse, oblivion, and detestation (out of I know not what fear) of good deeds and just dealings. It's strange, when the Priests lipps should preserve knowledge, the ancient and boyish Elders of our times should zealously affect the contrary; exceptabat being deceived, they may more securely deceive others, or may with more audacious security precipitate, together with themselves, others into destruction, according to that of Thucidides.

Ἀμαθὲς θρασὺς φύσει. Ignorance is the Mother of confidence, or by want of knowledge the more facil may stupiste the clamours of a corrupt conscience hide

their

To the Reader.

assure my self, there is no stronger argument to demonstrate the truth of Christianity, then Tradition; hence the Prophet knew the good way from the old paths; our Saviour shewing the good seed to be sowen before the tares; and even in nature truth is before falshood. It's no marvel, I say, that men no deeper rooted should be carried away with every wind of Doctrine; but that Doctor Tay-ler, *a man of that universal and profound reading, ingenuity, and grace in writing, such a pillar of the Church of* England, *should so unseasonably, contrary to the grave advice of very Learned and Reverend Admonishers, not only fall into a grosse and dam-*

nable error, but endeavour by rak'd and false interpretations to make the Church his Patron, is to be look'd upon with pity and indignation. I think the enemy of mankind, that he might in our dayes compleat his malice, hath not only by delusion made the vulgar unlearned his instruments, but under pretence of piety, hath imployed one of the best parts to undermine the chiefest foundations of Religion; his male sana argumenta, *and dangerous inferences which from this his Opinion may be drawn, I shall leave the intelligent Reader to consider, wondring much that an Opinion maintained in Gods Church in all Ages, and con-*

To the Reader.

framed by several General Councils, should at last be stil'd by Dr. Taylor *a Vulgar Error; but I am well satisfied with his zeale to maintain one Error, that hath writ in defence of all. The God of Truth and Order enlighten this* Nation, *that the zealots of ignorance and misguided zeal may fall from their zeal, and bring into the way of salvation all such as have erred and are deceived.*

THE

THE DOCTRINE of Original Sin.

CHAP. I.

Of the happy State of man before the Fall.

A Lmighty God, who is independent of all Beings, Immense in his extent, Eternal in his duration, infinite in all his perfections, immuta-

ble,

lute and absolute over all creatures, and he who was without doubt the mystery hidden under the veile of that ancient Statue which bore for device, *I am what is, what shall be, and what hath been*, whose cover no man hath taken off, seeing no object out of himselfe which could deserve his love, besides this love, being incited by a holy desire of communicating it selfe, it was requisite to frame a copy of the Intellectual Original which was in his *Idea*, and in his heavenly mind; and the world being but a lively vacuum, but an universal privation of forms and qualities, was chosen as the blank Table whereon he resolved to draw the first strokes of his goodnesse; and so all natures, as heavens, earth, sea, light, stars, trees, fishes, flashes, furnaces of fire and flames, vast extent of aire, clouds,

clouds, abysses, precipices, all engendred out of it by the sole power of the Divinity, by the command of the Word and Love. What I pray doth remain after all these prodigies of power and rare works of love? The Angels are lost without Redemption, and the punishment their insolence hath merited, will pursue them without relaxation, term, or pity. It must therefore be concerning mans creation and redemption that a decree is past; it's on man the great God reflected, it's man who must be substitute in the place of Angels; without man all created works seem not sufficiently perfect. Now God, the fountaine, cause and origin of the Universe, the wise and all-knowing Workman, to whom all things possible, drew out of dirt, matter, and dust, man

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his master-piece and object of his favour; the Image of his divine Essence, the Accomplishment of his commands, and his Lieutenant upon earth: It was only man that well deserved the last touches of his omnipotent hands, as the most glorious term of his power, the richest peece of the Universe, a work so admirable, that it may rather beget admiration, then expressive words: whereas *Plato* averres, that man is the miracle of all visible miracles, the Horizon of all creatures, the all of all, and in a word, the soule of the World. Finally, *Pythagoras* looks upon man as the measure of all things, in whom are found the longitudes, latitudes, altitudes, and profundities of all beings, for as much as he hath a being common with stones, a life common with plants, a sense

a sense common with beasts, and an understanding which equals him with Angels; but he excells them all, in that he was created from Gods *Idea*, as the most lively representation of his great Maker. What-ever learned Author did in general speak in the praise of man, it's certain, that of all the Encomions given to him, the most noble, most august, and most transcendent, is, that man is created to the Image of God, as a character of his Substance and Divinity. O great God, who hath incited thee to heap together in one vessell wrought so admirably out of clay and dust, all the treasures of wisedom, greatness, and sanctity? why so many sciences, so many knowledges, so many splendors in one mans soul? and why in one single man so many super-

superexcellent graces, perfections, and vertues, the primitive justice, original righteousnesse, a rare rectitude of the inner man, a just subordination of the inferiour faculties to the superiour, a cleare light, and the Empire of the Universe? Herehence Gods nature requireth homages, his Majestie, servitudes; his glory, admiration; his goodness, all acknowledgments and affections of hearts; and though God is good and liberal, yet is he dread, just, and all-foreseeing: If then he foreseeth some danger and evill, let him providently dissolve the occasion, and obstruct the wayes which lead man unto a precipice; let him not unite so many millions of members unto a head, which is able to corrupt them all in an instant, and leave unto the heart of man in dependency

pendency on created things, and could efficaciously his affections to be fully fastned unto his Creator, that so he alone may be the source of his motions and effects: No, no, the old *Adam*, our first Parent, must be created perfect; *God saw every thing that he made, and behold it was very good*; but mutable, for God pleased God to prepare a way to the execution of his hidden decree: *Adam* must be the cause of our good and evill, and on his good or bad fortune ours must wholly depend: It was very convenient, that God as absolute Lord and Master, should leave *Adam* some commandement; and it was likewise very reasonable that *Adam* as his servant and creature, should be pliable and obsequious to so just a command and decree, as that of God, reserving the use of the

bad

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tree of the knowledge of good and evil, of which he expreſly, and upon pain of death forbids *Adam* to taſte of, gather any fruit amongſt all the trees which God hath planted in Paradiſe. Notwithſtanding *Adam* ſwallowed down that fatall bit, which hath ſince infected all his poſterity, his weakneſſe not able to digeſt that to his Wife, which God reſerved to himſelfe, and blindly have done for the love of a fooliſh woman, what the eternal wiſedom had ſo expreſly forbidden him. O diſloyal *Adam*, that gave more credit to a ſerpent that deceiv'd thee, then to your Creator and Truth which can never faile. Here through this act of diſobedience in *Adam* we all fell, and became under ſin and death, and all mankind were convicted and ſentenced

ceed to the eternall and temporall death, in the conviction and sentence that passed upon him, *Gen.* 3. 6, 11, 17, 19. *Rom.* 5. 12, 18, and this without the knowledge or motions of the individualls or particular persons that were to proceed from *Adam*, yet so verily, vertually, really, and indeed that all that came forth from him by propagation, dyed then and in that birth, and there throughly partake of sin, death, and misery, and in their several persons respectively bear the image of the first *Adam* as he was in his fall. See *Gen.* 5. 3. *Rom.* 17. 19. *Job* 4. 17. *Psalm* 51. 5. *Rom.* 3. 8. *Eph.* 2. 1, 2, &c. Here we may find out the origin and source of all our guilt, hence our misery dayly finds deplorable increase; and hence the most shamefull portion of a most

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sad and disastrous inheritance is dayly transported to the poor children of *Adam*.

Now man being created for a determinate end, and for a state convenient for his nature, and able to satisfie the original appetences of his soule; and no man by natural means able to arrive to the end and period of happinesse, we must follow henceforward the conduct of a supernatural guide, since nature quitteth us here, having led us on as long as she was able. We may consider that God, when he created man, did not assign him to remain in the state of pure nature, but did out of his goodnesse confer original righteousnesse and grace upon him, which exceeded the sphere of his nature; for God being in his own Essence goodnesse it selfe, cannot

choose

chooſe, but doe unto whatſoever proceedeth from him, all that good which the nature of it is capable of (whether by natural or ſupernatural means) and his wiſedome can readily contrive the meanes to bring that to paſs, which his goodneſſe diſpoſeth him to doe, and his omnipotency as eaſily acteth what his other two attributes have projected; ſo that there wanting an infinite capacity of the ſoule, and without which ſhe muſt be eternally miſerable, it remaineth, that he who gave that capacity, muſt alſo afford the object, and aſſign meanes how to compaſſe and gain it; all which is out of the reach of nature to diſcern; and therefore it followeth of conſequence, that the Author of nature muſt needs endow man with ſupernatural meanes, if he be in a fit diſpoſition to receive

ceive them, which may bring him to the supernatural end he was created for.

And of the supernatural gifts, the first, and the ground and foundation of all the rest is faith; for whereas that we cannot by any natural meanes attain to the knowledge of any object that may render us compleatly happy in the next life; and yet such knowledge must be had, to the end we may direct our actions to gain the fruition of that object; Therefore there is no way left to compass this, but by the instructions and discipline of some Master, whose goodness and knowledge we can no ways doubt of; by which two perfections in him, we may be secure, that he neither can be deceived himselfe, nor will deceive us. Now the Doctrine that such a divine

vine Master shall teach for such an end, we call faith. Now we must determine that this Master must be God and man, and that the Author of that doctrine we must believe, the instructer of the actions we must perform, and the promiser of the happinesse we may hope for, be God himselfe, who only knoweth of himselfe what is said in matters of these natures, and who only is neither liable to be deceived, nor can deceive others, as being the prime verity it selfe. Therefore it was necessary Christ, God and man, should come into the world to teach us what to believe, and what to do, and preach unto us by his example, and himself be our Leader in the way that he instructed us to take. And we must determine, that those unto whom Christ did immediately preach

preach this faith, and unto whom he gave Commission to preach it unto others, and spread it through the world after he ascendeth to Heaven, ought to be believed as firmly as he himselfe: The reason of this Assertion is, that their doctrine, though delivered by secondary mouths, yet it proceedeth from the same fountain, which is God himselfe, the prime verity, that cannot deceive nor be deceived. But all the difficulty herein, is to know who had this immediate Commission from Christ, and by what seale should we discern it to have been no forged one: The solution of this ariseth out of the same Argument, which proveth that Christ himself was God, and that doctrine he taught was true and divine, which is the miracles and wonders he did, exceeding the

power

power of nature, which could not be effected by any but by God himself; for he being truth it self, cannot by any action immediatly proceeding from him, witness and confirm a falshood. In like manner, the Apostles doing such admirable works and miracles, as neither by nature nor by Art Magick could be brought to pass, that must necessarily infer God himself co-operated with them, to justifie what they said. It is evident that their doctrine (not their own, but received from Christ) must be true and divine: This Faith thus taught by Christ, and propagated by the Apostles, and necessary for mankind to believe, dependeth intrinsecally upon the testimony of the Primitive Doctors, Fathers, and Councels in Church Catholike and Apostolike, which is evidenced

conserve and deliver it from age to age; and this cannot be but either by the immediate preaching of Christ, or else by the information (either in writing or by word of mouth) of them that learned it from him, and their delivering it over to others, and so from hand to hand: But from Christs own mouth none could have it but those that lived in the age that he did; therefore there remained no other means to have it derived down to after ages, then by this delivery over from hand to hand of Fathers dispersed throughout the world to the whole congregation of sons or youngers; which proveth that the Church Apostolike is the Conserver of the whole doctrine of Faith necessary for salvation, and likewise of the divine Writ dictated by the holy Ghost, and written by the

the Prophets, Evangelists, and Apostles, which we are also bound to believe. Hence we may deduce, that into Christs Catholick Church no false doctrine in any age can be admitted or creep in; that is to say, no false proposition whatsoever can ever be received and embraced by the Catholique Church as a proposition of faith. For whatsoever the Church believeth as a proposition of faith, is upon this ground, that Christ taught it as such unto the Church he planted himself, and so left it in trust to be by it delivered over to the next age: And the reason why the present Church believeth any proposition to be of faith, is because the Immediate preceding Church of the age before delivered it as such; and so you may derive it on from age to age, untill

you come to the Apostles and Christ: For to have any false proposition of faith admitted into the Church in any age, doth suppose that all they of that age must unanimously conspire to deceive their children, telling them that they were taught by their Fathers to believe as of faith some proposition which indeed was not: which being impossible (as it will evidently appear to any prudent person that shall reasonably ponder the matter) that so many men spread throughout the whole world, so different in their particular interests and ends, and of such various dispositions and natures, should all agree together in the forgery of any precise lye, which is most impossible; though any one man may be liable to be deceived, or out of some indirect end may be induced to

to deceive others: Whence I come to say that faith depend-eth on these two propositions; First, that whatsoever God said is true. Next, that God said this, whatsoever it be that is delivered thus by the generall practice of the Church. And the primary original naturall appetence of mans soule, is the love of truth, which is vehemently lyd-sireth, and is alwayes unquiet and ardent in the search of it upon what occasion soever, and this acquisition of truth is that which the soule in every action naturally aimeth at, and deteſteth falſhood. Therefore, although any particular man, as Dr. Taylor may have his ſenſe or fantaſie ſo depraved, as to take imperfect or maimed impreſſions of outward objects; or the powers of his understanding ſo weak, as to make a

preposterous and disorderly collection out of them; or his judgment so misguided by preoccupation of any affection or particular end, as he may in himselfe be deceived, and feed his soule with falshood in stead of truth; or else that sinister respects and interest, or sordid apprehensions of commodity to himselfe by the sensuall passions tyrannizing over him, as to cause him to swallow mortall baits, making him employ the faculties of his understanding, and the powers of his soul, contrary to their naturall inclination, to the maintaining of a lye: Yet is it impossible that all mankinde, or such a vast multitude of men as contain in them all the variety of dispositions and affections incident to mans nature, and that are dispersed through the world, so as

they can have no communion together whereby they might infect one another, nor can have sinister ends common all alike to them all which should invite them to conspire together to forge a falsehood. It is impossible, I say, that such a company of Saints and Doctors should so degenerate from their own nature, which is to love truth, as they should invent a lye, and that (in so important a matter as faith is) they should concur to deceive the world of men that should come after them in things of such nature, as their deceit must of necessity damn for all eternity both themselves and all them that shall receive that lye from them, and take it upon their credit. This general defection from truth in mankind is as impossible, as that all one entire element, or any principle

a nature should absolutely perish.

Thus I conceive I have made good the Assertion that hath begotten this discourse; which is, that Faith conserved and practised in the Catholick Church, and delivered by perpetual Succession, is most certain, and most infallible. But all this is not enough, our disquisition must not rest here, we must not content our selves in this divine affair and supernatural doctrine, with a certitude depending only upon natural causes: The wisedome of God proportioneth out congruent means to bring on every thing to their proper end; and mans obtaining beatitude, being the highest end that any creature can arrive unto, and altogether supernatural, it requireth supernatural causes to bring us to that end, and a supernatural infal-

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libility to secure us in that journey: we must therefore not only have a supernatural way to travel in (which is faith) but also supernatural assurance of the right way, which we may with an humble confidence expect and claim at Gods divine hands: God therefore hath given to his Church the continual assistance of the holy Ghost to confirm it in the true faith, and to preserve it from error, and to illuminate the understanding of it in right discerning the true sense of those mysteries of faith that are commited to the custody of it, and to work supernatural effects of true devotion and sanctity in that Church: For Christs doctrine is practical, and aymeth at the working of an effect, which is the reduction of mankind to beatitude: and that this mankinde continueth

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prehendeth not only those that lived in that age when he preached, but also all others that ever were since, or shall be to the end of the world. It is apparent, that to accomplish that end it was necessary Christ should so effectually imprint his doctrine in their hearts whom he delivered it unto, as it might upon all occasions and at all times infallibly expresse it self in action, and in the delivery of it over from hand to hand, should in vertue and strength of the first operation produce ever after like effects in all others. Now unto these rational considerations, let us add the promises which Christ made to his Church, that the gates of Hell should not prevail against it, that the true Doctrine of Christ is conserved, that it can never faile, but must infallibly continue untill the

end. Thus having produced that a supernatural doctrine is necessary to bring mankind to beatitude; that Christ taught this doctrine, that from him the Church received it, and is the Sacrary in which it is conserved; that this Church planted by him in the delivery over of his Doctrine cannot erre, and that it is perpetual. And that if any particular man should goe about to introduce new doctrine of faith not formerly heard of, or renew old damned errors, as Dr. *Taylor* doth, drawing the Arguments of confutation thereof out of his own ratiocination and private discourse, that were enough to convince him of falshood, imposture, and heresie, since he should thereby undertake to know what were impossible for him of himselfe to attain to the knowledge of;

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for hereſie I count to be an opinion repugnant to the grounds of Chriſtian Faith, obſtinately maintained by any that profeſſe the name of Chriſt. It remaineth now that I cloſe up this diſcourſe by applying the premiſſes to my purpoſe and matter at hand. It is an undeniable truth, that Baptiſm ordained for the cleanſing and taking away of original ſin, derived to all the relative deſcendants of *Adam*, is a ſupernatural doctrine abſolutely neceſſary to bring mankind to beatitude; that Chriſt taught this doctrine, and that the ſame the Apoſtles and the Church by him planted, received it from him immediately; and that this Doctrine was ever conſerved, practiced, and deliverd over from hand to hand by the Primitive beſt Fathers and Luminaries of that

Church

Church untill this very day without any interruption; which to deny were not only *most* impious and heretical, but most absurd to whosoever considereth the infinite goodnesse, providence, wisedom, and omnipotency of the Almighty, yet notwithstanding *Pelagius* a Welchman, and is usually stiled *Pelagius* the Brittan, to distinguish him from *Pelagius* the Samosatensian Bishop; his name in Welch was *Morgan*, which signifies the *Sea*: This pernicious wretch lived in the time of the Emperour *Theodosius* the younger, and *Honarius*, about the year of our Lord 416. This man, I say, and his followers *Julianus* & *Celestius*, maintained dammable Heresies against Christs expres doctrine; for they taught *Adams* sin to be noxious to himselfe only, and not to his posterity,

ſterity, and there to be no original ſin : Luſt and concupiſcence being natural not to be evill, but rather good ; and ſin not to be propagated by generation : The former being granted, children to have no original ſin from their parents, and children, though not baptized, to be ſaved. See *Pontanus Cath. Heretic.* This Peſtilent Hereſie was ſpread abroad in many places, but chiefly in *England*, becauſe *Pelagius* being driven from *Rome*, came thither and infected it with his execrable Errors : But by the diligent travels and great zeal of one *Germanus Altiſſiodorenſis* and *Palladius*, ſent from *Celeſtinus* Pope, both *England* and *Scotland* became free from thoſe his Errors, ſolemnly condemned in the Synod of *Carthage*, *An.* 415. in which there were aſſembled 217 Biſhops

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in *Numidia*, and in the *Arausican* in *France*. You may find his errors set down by *August. Hierome*, *Ambrose*, *Isidor. Prosper*, and *Fulgent.* yet notwithstanding in these our late Error-abounding dayes, partly through the instigation and malice of Satan, and partly through the power of the Almightyes wrath, punishing the contempt of his revealed truth, those damn'd Heresies of *Pelagius* doth begin to be covertly revived by the crafty insinuating conveyance of one Dr. *Taylor*, the great Luminary and Pillar of the Protestant Church in *England*, the only Idol of the Nation, and whose writings are generally cryed up, and highly extoll'd by the unsteady multitude, for no other reason that I can imagine, but for his sympathizing correspondency with them in blindness,

neſſe, inconſtancy, and ignorance: yet he is a man that hath his ſenſes or fantaſie ſo depraved, as to take imperfect and maimed impreſſions of outward objects, and the powers of his underſtanding ſo weak and perverted as to make prepoſterous and diſorderly collections out of them, and whoſe judgment is ſo miſguided by pre-occupation of ſelf-affection or particular ends, as himſelfe becomes moſt lamentably deceived, feeding his ſoul with falſhood in ſtead of truth, blindly wading too far without and above his obſcure capacity, and low proportion of knowledg, into particular uſeleſſe ſubtilties, doting about frivolous queſtions and logomachies, whereof commeth no fruit other then preſumption, diſſention, railings, diſſolution, vaine ſurmiſings, contempt of Chriſt, of

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his Doctrine, Sacraments, and divine Ordinances, leaving every man to the dictamens of his own private judgment, according to the ſeveral tempers and circumſtances that ſway in every particular, which leadeth on inevitably to Atheiſm and unchriſtianity; and all this for ſordid apprehenſions of baſe commodity to himſelfe. having imployed the faculties of his underſtanding contrary unto their naturall inclinations, to the maintaining of lyes, and the deceiving of others, expreſly againſt Scripture, and the generally received Doctrine of all the Orthodox Fathers, in all Ages perſpicuous and eminent in knowledge of tongues, inſight into Antiquity, profoundneſſe in Sciences, Perfection and true Sanctity of life, which have ſhined moſt rarely in them, and

none

none will deny but theſe are the likelieſt meanes to gain a right intelligence of the true and deep ſenſe of Scripture, and not the vain dreams and deluding ſuggeſtions of the private ſpirit of any Taylor, Sailer, Cobler, Bodyſeller, Tinker, or ſuch like ſwarm of Locuſts, which have ſo miſerably invaded and infected this brave Iſland, all pretending to have their commiſſion and power derived from Jeſus Chriſt, with ſo much intemperate boldneſſe, as if they were the only perſons employed and entruſted by him to doe or undoe as they pleaſe: But let them pretend what they will, its manifeſt Chriſt concluded of ſuch, *John* 10. 1. *He that entreth not in by the dore into the ſheepfold, but climbeth up ſome other way, the ſame is a thief and a robber.* Our Saviour him-

himselfe was the door to his Apostles, and his Apostles and their Successors the door to all that ever were admitted Shepherds in a regular and Apostolick manner. Now if any desires to know who are the false Prophets, & false Teachers, Dr. *Taylor* shall resolve him in his Doctrine delivered in his Episcopacy asserted, where he holds forth that Christ did institute a government to order and rule his Church by his Authority, and that this government was delegated to the Apostles by immediate substitution by Christ *in traditione clavium, inspiratione spiritus, &c.* And he holds further, that this power was not to expire with their persons; for when the great Shepherd had reduced his wandring sheep into a fold, he would not leave them without

without guides to govern them, ſo long as the woolf might poſſibly prey upon them, and that is till the laſt ſeparation of the ſheep from the goats; and this Chriſt intimates in that his promiſe, *Ecce vobiſcum*, not with your perſons, for they dyed long ago; but *vobiſcum & veſtri ſimilibus*, with Apoſtolical Succeſſors of yours till the end of the world; and therefore that the Apoſtolat might be perpetuall and ſucceſſive, Chriſt gave them a power of Ordination, that *by impoſing hands on others, they might impart that power which they received from Chriſt*, which was both ordinery and extraordinary; as immediate Miſſion, unlimited Jurisdiction, and miraculous Operations. It followes therefore that there muſt remain a power of giving faculty and capacity to perſons

sons successively, for the execution of that in which he promised perpetuall assistance, which were the Offices and Powers of Preaching, Baptizing, Consecrating, Ordaining and Governing, necessary for the perpetuating of a Church, unlesse men could be Christians that were never Christned, become Priests without Calling of God and Ordination, have their sins pardoned without Absolution, be Members, Parts, and Sons of a Church whereof there is no coadunation, no Authority, no Governour: It follows therefore out of this Doctrine, that if Dr. *Taylor*, or all other Proiestant Ministers, Teachers, or Preachers in *England*, have not received lawful power, mission, Apostalical faculty, or ordination by hand-imposition from true Apostolical Succes-

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sors, they all are reduced to the Nonsuch of their Calling, become meer Laicks, and incapable of any colourable pretence to any successive Ministerial Apostolical Ordination or Mission derived from Christ and his Apostles, left as unfit dispensers of the mysteries of the Kingdome: Then pray by what power or commission doth Dr. *Taylor*, and other such giddy pretending spirits, preach, teach, guide soules, plant Religion, interpret Scripture, and administer Sacraments, intruding themselves, and with a sottish arrogancy usurping those sacred Functions? sure the result of this his doctrine, is, that both he, and all other such Ministers, Preachers, Doctors, &c. of the now Protestant Church in *England*, must be Roman Catholicks, or claim not at all a pretence to any

ny true Apostolical succeſſive ordination or miſſion deriv'd from Chriſt, *ex ore tuo te judico ſerve nequam.* Thus you ſee the Doctor pledg'd in his own cup, and proved a deſtroyer of his own Doctrine and pretended Miniſtery: I pity the ſoules of his miſguided and deluded Proſelytes. Notwithſtanding this his Doctrine in his Epiſcopacy aſſerted, you ſhall find quite contradictory in his Epiſtle Dedicatory to his liberty of Propheſying, and all along in that his work, where he allowes an indifferency or countenance to all Sects and new Religions, teaching and encouraging varieties of Sects, and contradictions in opinions, & that men may be ſaved in any Religion; what is this other then to overthrow all Succeſſive Apoſtolical Ordination and Miſſion derived from the Apoſtles for Baptizing, Preaching,

Preaching, Conſecrating, and adminiſtring Sacraments, allowed and taught by him in his Epiſcopacy aſſerted, and to open a wide gate, and make way for all *Schiſm*, irreverence, pride of underſtanding, and for a colluvies of Hereſies, and by conſequence deſtroy all Religion: and for to juſtifie forſooth the new birth of his rebellious brain, the firſt ſtroke of his pen muſt be to lay a taint of ignorance and error upon the whole Current of ancient Fathers of the Church and General Councils, and to blaſt their authority, whoſe names and records ought to be ſacred with poſterity: and to ſettle a like belief in all men, he gives no general and certain rule, but leaving every man to the dictamen of his own private judgment; hence muſt reſult (as by dire experience may be ſeen)

as

a variety of dayly new opinions as those dictamens of private spirits are different: for who is able to number all the divisions and subdivisions of all the new Sects that these later dayes have hatch'd in *England*, occasioned by the large liberty of Prophesying and interpreting Scripture, given by our new Dr. to all Laicks to preach, teach, guide souls, administer Sacraments, interpret Scripture, and invent new Religions; and what not? Oh times! oh manners! Is this the fruit of the new wayes, fresh wits, and dayly inventions, whereby the utter desolation is day by day consummated? are these our new pretended Reformers and Lights? Sure they are but meer exhalations, sulphureous Meteors, *ignes fatui*, good for nothing but to lead men into lakes and ditches.

If the Reader will but seriously consider and peruse with attention this loose and Independent doctrine of Dr. *Tayler*, he will finde him like the Chamelion, changing himself unto all colours, and inventing a trick to mint his doctrine, as may be most serviceable to his particular Design and Interest; for sometimes he steers according to the expresse doctrine of *Roman Catholicks* he so much declames against; sometimes according to the face of a rigid *Presbyterian*; sometimes according to the successe and atchievements of illiterate *Anabaptists*; sometimes according to the itch and inclination of *Independents*; and finally according to the *genius* of damned *Pelagius*, of whom *Luther* said that he was so called from *Pelagus*, the Sea: whereas his most impious errors, like the Sea, did in a manner

overflow

overflow the world: Might not Dr. *Tayler* as well out of his name *Tayler* be, not unfitly, call'd *cauda Draconis*, the erring tail of the Dragon meant by S. *John*, *Revel.* 12. 4. who saw clearly in a Vision that a time would come when the tail of the Dragon should draw the third part of the stars from heaven: A man may think now the time to be in which that Revelation is fulfilled in Dr. *Tayler* the *posthumus hereticorum filius & cauda*; for doth not he vigorously endeavour to overthrow and quite abolish the efficacy of Baptism, made the Characteristick note of a Christian from an Heretick, Jew, or Infidell, shewing himself to be of so strange and imperious a Spirit, as that he would fain confine all the Wits in *England* to his particular erroneous fancy; so far mistaking

himselfe, as to think his bare assertions, without competent proofe, should be received for Oracles: What is this but to aime from the blind tail of the people to advance himselfe to such a pitch of presumption, as to pretend to trample upon the Head, Sacraments, and all the mystical body of Christ the universal Redeemer, and bring consequently Religion, State and all to ruine and confusion. Take from *Plutarch* to this purpose a story of a serpent whose tayl was discontented that the head should have the power to govern and carry it which way soever it pleased; the tayl therefore petitioned that the same power might reside in it; which being unwarily granted upon great importunity, the tayl, a member of a very active and stirring nature but withall blind, carried the head

breast and body through many holes and crevises, untill at last it brought it selfe into such narrow straits that it could not stir, but both head, body, and tayle were all destroyed. This, though but a Fable, hath in it an important morall truth, and may pertinently be applyed by the ingenious to Dr. *Tayler*. Doe but observe what a brave flourishing Island, most famous for Learning, Piety, Sanctity, and true Religion, setled by Christ the divine Architect, has *England* been while soules were governed and ruled in the way to common salvation by the Head, *viz.* by the true Apostolical Doctors and Preachers, sent and authorised with divine Power, Ordination, and Commission, by fit and legal Ministers of the mysteries of the Kingdome, by Christs Emyassadors for Peace and

Reconciliation: Then indeed the saving doctrine purely extracted from the true Fountain, did at all times most perspicuously appear against all avouch'd Heresies and intolerable Blasphemies. Then there has been seen a blessed harmonious union in all fundamental principles of Religion constantly maintain'd and preserv'd both in Church and State: But alas! since the planting of new fangl'd Religions, and the rule and government of soules has been by usurpation assum'd by the over-busie, blind and erring tayle, *viz.* by Dr. *Tayler*, and other such like upstart subpedantean Divines, (made Ministers only according to the new model by humane ordination, and now justly cast out of Church-government, and levelled to the rank of the unsteady vulgar) this gallant Nation is become in-

glorious,

glorious, the light and liberty of the Gospel extremely ecclips'd, if not quite extinguish'd; new inventions and dreams, leading to confusion, death, and perdition, dayly cryed up and entertain'd; the Lords Prayer, Apostles Creed, all Sacraments, and the 39. Articles, antiquated and contemned, pernitious doctrines in faith hourly accruing together with an inundation of vices and corrupted manners; no faith but fancy and opinion; no hope but presumption; no charity but lust; no God but an Idol; as S. *Aug.* said *Ep. 64. Homini extra Ecclesiam Religio sua est cultus phantasmatum suorum, aut error suus est Deus suus.* Thus leaving the Dr. *Tayl.* to the reclaiming and detestation of his confused doctrine, I come to my main intendment.

CHAP. II.

Of the dismall state of man after his Fall.

ADam the great Representative of Mankinde, and the beginner of a temporal happy life, in the first instance of his Creation, amongst many other graces and singular endowments, did receive from God Original righteousnes, which is not the same distributive justice, one of the cardinal vertues; neither that by which we are justified, which is called the grace of remission of sins: But this Original Justice in *Adam* is a certain kinde of rectitude in the whole man, *viz.*

of

of the body to the soule, and of the sensitive appetite to reason meant by the *Ecclesiast* in these words, *Fecit Deus hominem rectum*, God made man upright; and because this rare gift of righteousnesse has been receiv'd by *Adam* from God, and was to be transmitted by original propagation to *Adams* Posterity, if he had not sinned, its fitly called original. By this original justice mans will was more firmly fastned to God then by grace; for this unites us to our final end as a supernatural good; but original righteousnes unites to the same as both convenient and delectable; and by this rectitude, reason became subject to God, the inferiour faculties to reason, and the body to the soule: the first subjection being the cause of the second and third; for reason remained subject to God,

all the inferiour faculties must also remain subject; which cannot be unlesse grace be conjoyn'd with original justice; and this subjection of the body to the soule, and of inferiour faculties to the superiour, could not be a natural gift, but rather a supernatural; otherwise it would have remained in man after his fall, whereas in damn'd soules all natural gifts doth still remaine. By this supernatural gift superinduc'd *Adam* had a title and right to heaven, which with nature was to be transfused to posterity if sin had not hindred it; but the sin of *Adam* destroyed his original righteousnesse, and lost it to us for ever; it corrupted his nature and ours too, and the consequent and saddest of all is, by it we are borne enemies of God, sons of wrath, and heirs of eternall damnation, carrying and

and deriving ſtil a natural proneſſe a fomes, or neſt of ſin imprinted in our ſoules, deſpoyled and deveſted by way of puniſhment of all the ſupernatural aſſiſtances which God put into our nature, being left naked and in pure naturalls, depriv'd of any title to heaven; that is, it hath in it neither ſtrength to live a ſupernatural life, nor title to a heavenly; ſo as the ſin which was committed in the original of mankinde by our firſt parent, and which had a ſad influence upon all his poſterity, brought upon *Adam* and us all that God threatned and no more, which is eternal and temporal death with the proper effects and affections of mortality; and thus we are formally and properly made ſinners by *Adam*, and in him by interpretation we all have ſinned, and God does truly and juſtly

impute his to us to make us as guilty as he that did it, and as much punished and liable to eternal damnation; Whereas all the supernatural gifts and endowments conferr'd on *Adam*, were not conferr'd on him as he was an individual person, but as he was a publick representative and common head of all humane nature, to be transfused to posterity by a continual series of seminal generation; whence original justice comes rightly so to be called; neither *Adam* became obliged to transmit those preternatural gifts to his children by any precept or covenant other then by the same of not eating of the forbidden fruit; for we are bound by no other precept to preserve grace then by the same by which we are obliged to observe Gods Law; becauſe the Author of nature had power to oblige

lige all mankinde in *Adam* the first original and head thereof; so as that he prevariting all his posterity, should likewise be comprehended both in the sin and guilt thereof (now the reason of original sin begins to appear.) But whereas *Adam* then has been not only all humane nature, but also the seed and seminal root thereof, in whose loyns all mankinde as in the original, head, fountain, and seminary were comprehended, involv'd, and included, though not formally, yet originally, radically, representatively, and seminally, by his transgression of the first commandement impos'd under inevitable paine of eternal & temporal death, brought on himselfe and all mankinde both the guilt of sin and death; as S. *Aug. hyp. art.* 2. saith, *Cum Adam peccavit natura in illo tota peccavit.*

When

Adam sinned, in him all nature likewise have sinned; the reason is, because that sin was voluntary in order to us, *Adams* posterity; whereas for the preservation of that original righteousnesse bestowed upon all humane nature, *Adams* will in a manner was accounted and reputed the will of all mankinde; as a Kings will is accounted the will of the whole Kingdom and the will of a Civil Magistrate the will of all the Citizens, manifestly expressed by Saint *Paul* in those words, *in quo omnes peccaverunt*; which words have their reference to the man, not to the sin; for the greek word is the masculine gender, as S. *Austust.* understood it *lib. de peccatorum meritis, cap.* 10. his reason is, *Quia ait omnes homines fuerunt ille unus homo*, viz. *Adam quod intellige non formaliter, sed originaliter,*

naliter, radicaliter, seminaliter, & representativè quia viz. *omnes homines in illo primo homine quasi radice, parente, & principio suo contenti, censi, & comprehensi fuerunt: nam quidquid* Adam *fecit omnes ejus posteri feciſse censentur, sicut Rex representat regnum, & Magistratus Civitatem.* Of this judgement was *Origines, Chryſoſt. Theoph. Occumen,* and for the moſt part all the Latine and Greek Fathers. If you'l ask why God was pleas'd that if *Adam* ſhould ſin, we his poſterity ſhould contract the guilt of his ſin? I anſwer, that it was done by the occult judgement and decree of God, according to S. *Aug. l.* 5. *contra Julia. c.* 3. & *S. Bernard Serm.* 1. *de Dominica poſt oct. Epiphan.* And if further you'l ask why God did place our merit and demerit in the hand and will of *Adam*, to the prejudice as

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it were of his dominion and power, by which he could both doe and decree what ever he pleased? I answer with all the wise and learned, The reason was, that *Adam* should be the type and figure of Christ, in whose hand and will God was pleased to place our happinesse and redemption, and that he for us may merit grace and glory, as *Adam* brought upon us the guilt both of sin and punishment. Before *Adam* was created or prevaricated, God from all eternity by a conditional omniscient knowledge did foresee all future contingent things, and according to the same hath will'd and decreed to certain purposes, that both *Adam* and all his posterity should be in order to Christ, and to be as the type and true figure of Christ, and of all things that were to be brought

to

to passe by Christ; for God was pleas'd to manifest in Christ all his power, wisedome and glory; and therefore ordain'd and decreed that he should be the origin, exemplar, and period, not only of all elects, but also of his works, as is clearly put down, *Coloss.* 1. 15. So that there has been not only in the real execution, but also in the very divine decree of God a mutual contradependency or Anthithesis betwixt Christ and *Adam*: Whereas *Adam* would not have been the first father, origin, and representative head of all men, for that reason onely, that he might transmit or convey either original righteousnesse or sin to his posterity, unlesse it should have been to that end that he might be a true type and figure of Christ, who was to be the common Father and Redeemer of all Gods

Gods Children. This comparative Analogy, and moſt rare and ſpecious Antitheſis betwixt God and man, twixt the Creator and cerature, twixt the two great repreſentative heads and beginnings of Sin and Grace, the firſt and ſecond *Adam* is made manifeſt by many reaſons.

First, Even as the terrene *Adam* without any Father was framed from incorrupted earth; even ſo the Celeſtial *Adam* Chriſt was conceived and borne by the operation of the Holy Ghoſt from the everbleſſed Virgin *Mary*.

Secondly, As *Adam* was the beginning of an animal and ſinfull life; ſo Chriſt was the true fountain and offſpring of a pure ſpiritual life.

And thirdly, As *Eve* for the propagation of monkinde was edified

dified from a rib of *Adams* side; even so in Christ, the saving Church his Spouse (which would dayly engender children for him by meanes of the great Sacraments the conduits of his blood) did flow from his sacred side on Mount *Calvary*: And as *Adam* by eating of the forbidden fruit did transgresse Gods command, and therewith brought on all his posterity, even before we could know any thing of it, sin and death. Even so Christ on the fatal beam of the Crosse, obeying the commands of his Heavenly Father, redeemed and restored us from death to life. Finally, as through *Adams* vitiated seminal generation we are dayly borne children of wrath, and heirs of damation, the guilt of sin remaining still occult and hidden: Even so through Baptism, instituted by Christ, we are

daily

dayly regenerated, grace still remaining hidden and occult.

CHAP. III.

Where the state of the question depending of the right understanding of Original Sin, is touching the true sense and verball signification thereof, held forth.

CONcerning this, it will not be amisse in order to many good purposes, to observe that Original sin may be considered in order to God, and so it may be call'd death, wrath, and enmity; for by it God was induced to punish both *Adam* and his posterity; and in this sense

its called in Scripture ire or wrath; so S. *Paul, Ephes.* 2. said, *that we have been by nature children of wrath*; which *Lira* expounds thus, we are borne in original sin. Secondly, It may be compar'd to the Vision Beatifical, which is true everlasting life, from which original sin doth avert and turn; fitly thus its called death, as S. *Paul, Rom.* 5. *By the death of one man many are dead, and by the sin of one man death reign'd.* Thus original sin is truly call'd death, for that it averted from God true life. Thirdly, If original sin, considered as in order to the soule of man, may be call'd infirmity, whereas mans soule by it is rendred weak and infirme, hardly able to resist illegal and lustful motions and desires: This kind of infirmity the Royal Prophet complained of, and did acknowledge

knowledge, when he said, *Miserere mei Domine, quia infirmus sum.* It may likewise not unfitly be called *feditas*, or *macula*, a stain, or imperfection; for the soule by it is maculated and stain'd, according to *Jeremi.* 2. *Si laveris te nitro maculata es in iniquitate tua coram me dicit Dominus.* It may also be called a proneneſſe, or propenſion to evill, by reaſon that mans will, diſrobed of original juſtice through ſin, hath incurr'd an innate and genuine propenſion to ſin and evill motions, *Gen.* 6. *Cuncta cogitatio cordis intenta eſt ad malum omni tempore.* It may likewiſe be called a Vice, diminiſhing natural Vertues, whereas all men conceived in original ſin doe feel great reluctancy to godlineſſe, &c. Finally, original ſin conſidered according to its proper ſenſe and meaning,

hath

hath two parts; the one, the material part, *viz.* Concupiscence, which is a kind of infirm and weak quality; the other the formal part, *viz.* the want or privation of original justice due to nature; as in the actual sin of wilfull murder two things may be considered: a positive thing in the soule, *viz.* a certain deliberate act consented to by the will, as is *velle occidere*; this is intrinsecal, and is *quid materiale*, but the formal part is the privation or want of the righteousness which ought to be in that act, which if had been in it, the act could never be a sin: So in original sin is included both the guilt of sin and of punishment; the guilt of sin, because its a privation of original justice, a deformity, curuity, or obliquity in the soule; the guilt of punishment, which in Infants is

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term'd concupiſcibility, and in the adults actual concupiſcence: Hence we infer that original ſin properly doth conſiſt in the privation of original juſtice due to humane nature received and loſt in *Adam*; for ſin properly is injuſtice, and injuſtice nothing but the privation of juſtice: Here we may conſider, that of things ſome are poſitive, others privative; the poſitive are all reall ſubſtances, together with their properties and paſſions, powers and faculties, imprinted by the Almighty in their nature; the privative, are thoſe that doth grant and preſuppoſe the abſence of ſome ſuch reall entity as ought to be in the thing; and ſuch is ſin, which properly is no exiſting, or real thing, or entity, but rather the abſence of ſome ſuch ſubſtance which ought to be in the creature; and

although

although it be inherent in positive things as a meer privation, yet it alwayes ought to be really distinguished from them; so as that sin is no other then the very want, losse or privation of that good which God ingraff'd in the nature of his creature. For example: Original sin transmitted to *Adams* posterity, is but the privation or want of original justice and grace ingraffed in *Adams* nature, to be conveyed to his children; *Si Adam non posuissem demeritum & obicem.* We may further consider to our purpose, that a thing which in its proper nature is evill, in Gods eternal counsel is respectively good, being ordered as the occasion, meanes, or way to manifest Gods glory, his justice, goodnesse and mercy: For God permitteth evill by a certaine voluntary

permission, in that he forsaketh the second cause in working evil, either by withholding, or detracting the grace it had, or not bestowing that which is wanting; neither in this must we imagine God unjust, who is indebted to none: And that which is thus evill by Gods permission, may be deemd good in order to his glory.

First, in that its a punishment for sin, and punishment is accounted a moral good, it being the part or office of a just Judge to punish sin and transgressions.

Or secondly, as a meer action; which if so considered, God is not only a bare permissive Agent in producing an evill work, but also a powerfull effecter of the same, yet so as neither instilleth an aberration, curbity, or obliquity in the act, neither yet supporteth or intendeth

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the same, but most freely suffereth evill, disposing it best to his owne greater glory; and so he doth not assist man with new grace for to stand, but for just causes forsaketh him, and so leaves him quite to fall from God. Thus we may consider *Adam* created perfect, yet changeable; for so it pleased God to prepare a way to the execution of the decrees of his divine providence.

O

CHAP. IV.

Where Original Sin is clearly proved to be formally and properly a sin, not figuratively, as Dr. Tayler *doth dream with* Pelagius *his curs'd Symmist.*

ORiginal Sin is attributed to *Adams* posterity, as relating to nature, & common to all mankind, not to any singular person; for whatever is attributed in respect of nature, is attributed to all men, as if they were all one single man; for *Porphirus* hath *in prædic. de specie*, that *Participatione speciei plures homines sunt unus homo*. As for example; To be rational, is not attributed

tributed to any particular or singular person, as distinct from all others, but generally to all, as they are one man; because it is attributed to man in respect of all nature; for this, and that man, nay all men, as they are rational, they differ not one from another, but are counted *specifice* one rational man: So that even as actual sin is attributed to some man in respect of his individual person to whom it's proper to act; and sin, according to *Aristotle in* 1. *Metaph.* *Suppositorum sunt actiones*: Even so original sin, *viz.* the sin conveyed by origine or generation, is attributed to man in respect of nature; for whereas generation was ordained for the conservation thereof, which nature is together with sin communicated to all individually; for even as the hand that commit-

eed a murther (as is already ſaid) is not culpable, for that it was not moved to the act preciſely from it ſelfe, but by the command of the will; yet in as much as it is a member of that man that wilfully committed the murther, its really and truly counted culpable, and is juſtly mutilated; even ſo, though every individual relative deſcendant of *Adam* be not, in reſpect of the perſon, culpable, yet every man, having received his nature from him that depraved and voluntarily maculated the ſame, is in a manner voluntarily become culpable, injuſt, and a ſinner; ſo as that the original inordination, or natural ſin in every natural perſon, is not voluntary by the will of that ſingular perſon, but by the will of the firſt man, who as the firſt origine, moved, communicated, and

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conveyed by way of generation, nature so infected and vitiated to posterity. For example: *Adam*, after the losse of original righteousnesse begat children, and consequently after he felt and had a rebellion in his flesh against his spirit, and an inordinate motion in his members, and so the act of generation in him became mixt with lust and concupiscence; and this ever since the losse of original righteousnesse, by which he was to be ruled: And for this reason nature traduced or conveyed from him, is still found with sin and corruption; and if you look for the narrow way, through which original sin is conveyed, it is the infected flesh transmitted by concupiscence, whereby the soule, created without any stain, is maculated. This is manifest from Saint

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Augustins answer to *Julian* the Apostates question: *Quid queris timam cum habeas apertam januam?* As if the Saint had said, Look for no other conveyance or cause but *Adams* sin, and the natural propagation of his infected flesh, which by a moral efficiency corrupted and stain'd the soule; neither this propagation can absolutely be the cause, whereas this would have been in the state of innocency; but its lust, yet not lust absolutely, but the inordinate ardor of lust; so that the soule contracts original sin, because the same is produced in the corrupt flesh, not Physically, but only Morally, by natural propagation.

Original sin is no stain or spot in the flesh, neither a privation of any such quality in the same, by which it should become subject or re-

rebellious to the spirit, or the inferiour faculties to the superiour: This is manifest, because sin is injustice; but the flesh is incapable of justice or injustice; neither is original sin essentially concupiscence, whether it be taken for the natural inclination to evil, or for the voluntary or involuntary motion of concupiscence, because habitual concupiscence is a sensitive appetite which is natural to man, and therefore no sin; neither can it be the inclination of the will, for that is natural, and a real positive entity; neither is it a privation of any natural rectitude, but of a supernatural; neither is it only punishment of sin, but hath in it the nature of sin essentially and formally; and is called the sin of nature, because its derived by natural or seminal generation.

It's therefore most certain, that original sin is no vitious habit, no pronesse or concupiscence of the flesh, neither any infectious disease, positive stain, or rust in mans soule, but it is a privation of original justice which ought to be in our nature, as due to it, because received and lost in our first Father *Adam*: But concupiscence, by many Saints held to be original sin, may be two ways considered; either as it is an act, habit, or a pronesse in the sensitive appetite, and neither of these is formally a sin; for sin is never in the sensitive part; or else this concupiscence is the pronesse in the rational appetite, *viz.* the will, exciting to the desire of things pleasing, and immoderately convenient to the sensitive appetite to which it is conjoyned: And thus concupiscence con-

considered is the material part in original sin; because the will, through the want of original justice, is left prone to rebellion against reason.

That original sin is formally the want of original justice, is thus prov'd: Every sin formally is injustice; Ergo every sin is the privation of some justice or righteousness due, but the righteousness due to Infants, is not actual but original: Ergo original sin is formally the want of original righteousnesse due to every individual.

Further, Even as actual sin is the want or losse of the righteousnesse and rectitude which ought to be in the consented act of the will, even so original sin is the privation of original justice and rectitude which ought to be in nature, which rectitude is original righteousnesse; for as

as every act hath naturally annexed to it its proper rectitude, so humane nature was created by God with its proper natural and supernatural rectitude; whereas original justice as a speciall gift bestowed by God, not only on *Adam*, but also on all his relative descendants, was a kind of rectitude and justice due and belonging to nature, so as the loss, privation, or want thereof, became a vice or sin in nature; and thus the want of it is the want of due justice or righteousnesse, but the privation or want of it is a sin, not actual, because its not lost by any proper consented act of the will, but rather it is sin original that is contracted and derived to us day by day through the actual disobedience of *Adam*.

Further, I say that by original Justice man was made acceptable and

and grateful to God; therefore by the losse or privation of original justice, man is out of Gods favour and grace; and for this reason sin is counted the death of the soule, as grace is the life of it; for without habitual grace, which is equivalent to original justice, none can become grateful to God, nor be capable of any title to Heaven: Whence we may infer children to be in God Almightie's debt for original righteousnesse; for they all have received it in *Adam* from God, who giving the same to him by his antecedent will, gave it likewise to all his posterity, though it was not given by a consequent will, *quia Adam posuit demeritum*; which is the reason why God doth justly exact the same of us, and so we become in his debt in just and formally sinners: In this all the

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Ancient Doctors doe agree.

And although original sin conveyed to posterity, cannot without speciall revelation be proved or evinced by any naturall ratiotination; (for how can it by humane discourse be evidenced that *Adam* did receive for himselfe and his posterity the gift of original justice? or that *Adam* was appointed the great representative head in *esse morali* of all humane nature? or that by him those principles of morally working well, *viz.* grace, righteousnes, innocency, &c. should be derived to his posterity? and that as the propagation of humane nature in *esse naturali* did depend of him, so should likewise the conservation or losse of that happy state in *esse morali*? or how can it appeare by naturall reason, that *Adam* prevaricating, all his posterity not existing

ſting *interum naturæ*, ſhould prevaricate alſo?) which without the light of faith, and the beliefe of what is ſaid, cannot be apprehended; yet we may find out for the explicating of originall ſin, ſome congruent Theological reaſons: The firſt is, that ever in Gods Church, from its very beginning, there has been not only in the law of nature, but alſo in the old and new, a ſpecial remedy, inſtituted for the cleanſing of originall ſin from Infants; ſo its moſt manifeſt, that the Church held and taught that Infants doe contract originall ſin; for if they had not in them originall ſin to be waſh'd away by Circumciſion or Baptiſm, then the form of Circumciſion and Baptiſm in them would prove falſe; but the conſequent is abſurd and heretical, *Ergo &c.*

Now

Now let us but further consider what reasons may induce us to submit to this Doctrine of original sin.

First, For the Antiquity of it: We finde some footsteps thereof under the Law, ; ea before the Law, though more darkly; but under the Law we may see the footsteps thereof more manifest, though not so perspicuous as under the Gospel, where truth appeares, as it were, with open face; for you may read *Gen. 17. The uncircumcised man-child whose flesh is not circumcised, that soule shall be cut off from the people.* The which Text Saint *Augustine lib. 15. de Civitat. Dei c. 27. & lib. 2. de peccato originali, c. 30. contra Cœlestium*, understands as relating to Infants not circumcised; and therefore liable to punishment; which S. *Augustine* ascribes

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scribes to *Adams* prevarication, in which all Infants have prevaricated, and became sinners upon that account.

Secondly, You may read, *Psalm* 50. the Royall Prophet moaning that he was conceived in iniquity and sin, according to the Hebrew Text.

Thirdly, You may read in *Eccles.* 25. *A muliere initium peccati & per ipsam omnes moriuntur.* And in *Job*, *Pereat dies in qua natus sum, & nox in qua dictum est conceptus est homo.* And in the 14. Chapt. *Quis potest facere mundum de immundo conceptum semine, &c.* And Chap. 25. according to the 70 Interpreters, *Nemo mundus a sorde neque Infans unius diei:* Whence *John Baptist* cryed out, *Ecce Agnus Dei, ecce qui tollit peccata mundi.* In the Greek Text we read *peccatum mundi,*

mundi, which is *Adams* sin conveyed to posterity. These are very plain; but more manifestly clear places you may read in the New Testament. First S. *Paul* to the *Romans*, C. 5. *Sicut per unum hominem peccatum & per peccatum mors, &c.* Which words, the Primitive Church and all the Ancient Fathers doe understand of original sin; which Interpretation is allowed and defin'd by many Councels. The second place is 2. *ad Corinth.* 4. *Si unus pro omnibus mortuus est Christus*, &c. therfore all were dead, then Christ dyed for Infants: But they died, not by any actual sin; therefore it must be by original sin. The third place is that of S. *Paul Ephes.* 2. *Eramus natura filii iræ*: From which place S. *August. de peccatorum merit, & remiss. c.* 20. & *in Serm.* 14. *de verbis Apost.* Expoundeth

poundeth these words, *naturâ filii iræ, originaliter*, saying, *filius autem iræ* is a sinner: So if we all have been by nature children of wrath, we all must by nature be sinners. And its observable, that *Adams* sin (as its revealed in holy Scripture) had two far different effects; the one proper and connatural to his offence, which was the infection of all his posterity, borne (by natural generation) with original sin; the other effect was also by occasion of that general infection of all mankind, but properly of the inexplicable goodnesse and mercy of God, ordaining for remedy of this universall infection, the Incarnation and death of our blessed Saviour Christ, by whose superabundant grace his faithfull children are cleansed from all sins original and actuall, and

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rendred far more exceeding grac-
ious and glorious then otherwi
they should have been. Both whic
effects S. *Paul* teacheth, *Rom.* 8. v.
12, 13, 14. concluding this first poin
with an Appendix, that *Adam* wa
a figure of Christ to come, signi-
fying, that as by the sin of *Adam*
we all dyed, so by the grace o
Christ all his children doe live
Touching the other effect, *viz.* a-
bundance of grace by Christ, h
addeth the great difference, say-
ing, *But not as the offence, so als
the gift. For if by the one, man
died; much more the grace of God,
and the gift in the grace of one man
Jesus Christ hath abounded upon ma-
ny, v. 15. And not as by one sin, so
also the gift for judgement indeed is
of one to condemnation: but grace is
of many offences to justification, v. 16.
For if in the offence of one, death*

reigned

reigned by one, much more they that receive the abundance of grace and of the donation of justice, shall reign in life by one Jesus, ver. 17. Thus by S. Paul's Doctrine in that place, and ver. 18. & 19. is verified that which the true Church so solemnly singeth in the great Festivity of our redemption: and *Quorte necessarium Ade peccatum quod Christi morte deletum est. And O felix culpa quæ talem & tantum meruit habere redemptorem.* Whereto agree many other passages in the rest of S. Paul's Doctrines, and the same is briefly comprised in that which S. John Baptist denounced of our blessed Saviour, saying, *Behold the Lamb of God, behold him that taketh away the sin of the world.* That is, principally Christ came to take away the general sin, which being actual in Adam

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dam, is original in the whole world; and therefore is call'd the sin of the world. And the same in the general doctrine of S. *John* Apost. & Evangelist, saying, *If we walk in the light, as God also is in the light, and the blood of Jesus his Son cleanseth us from all sin*; first, from original, then also from actual. You may find moreover in S. *Luke* 10. *v.* 30. all mankinde deveste'd of grace, and wounded in natural faculties by *Adams* fall; for our Saviour in a Parable saith, *How a certain man went down from Jerusalem unto Jericho, and fell among theeves, who spoiled him, and giving him wounds, went away leaving him half dead.* Of no particular man can this Parable be so properly expounded, as of all mankinde in general, contained in *Adam* our first Parent, who being indued with all necessary

lary gifts natural and supernatural, going from Gods commandement, yeelded to false imaginations of bettering his state, as it were descending from *Jerusalem* the Vision of peace to *Jericho*, signifying the Moon (which is inconstant and mutable) fell among theeves, the Devils, who spoyled and wounded him, and left him halfe dead; for *Adam* by sinning, and all men in him were spoyled of original justice and all supernatural graces, and wounded in natural powers of understanding and freewill, not wholly deprived of all, but spoyled of the best part, and wounded in the rest; spiritually dead, and subject both to temporal and eternal death, *semiviro relicto*, left halfe dead and halfe alive; though left without help by the Priest and Levite, the Sacrifices, and other Ministeries

nisteries. The result of all is this: Original sin is no inherent substantial thing in man, but a privation of original justice; and after the laver of Regeneration and Justification by Baptism, sin properly so called, is no longer remaining in the regenerate; yet still there remaines an inclination unto sin, called concupiscence, out of which sin notwithstanding cannot be produced but by our negligence and free consent: All this is affirmed by many Saints, and especially by S. *Basil in oratione quod Deus non sit Author malorum.* S. *Epiphanius*, S. *Ambrose*, *Cyprian*, S. *Hierom*, S. *Hilarius*, S. *John Chrysostom*, &c. This Doctrine was decreed in several general Councels, as hereafter shall appear. But that Infants were holy from their mothers wombe, and may be saved without Baptism,

and

and that therefore there is no necessity of the Laver of Regeneration to wash away original sin, was the expresse heresie of *Pelagius*, this day held forth boldly, though covertly, by *Dr. Tayler*; which perverse Doctrine was condemned by several Councels. First in the East, at the first *Palestine* Councel it was solemnly condemn'd. After in the West, in *Efrick*, in the *Milevitan* Councel it was decreed *Can.* 2. That whosoever deny Baptism to new-borne Infants, or aver that they contract not Original staine and sin from *Adam*, which needeth a Regeneration, *Anathema sit*. In the [illegible] Councel turned out of *Greek* [illegible] *Pisanus*, and in the first *Constantinople* Councel in *Simbolo*. This was decreed in the fourth Councel of *Carthage*, where there met 217. Prelates and

most learned Doctors. And in the fifth *Constantinople* Councel, *Zoara, Sirus Monachus, Severus Antiochen, Petrus Anticheuus,* and *Antymus,* were as Parabaptists condemned. You may read in the sixth *Tolletan* Councel, *Can.* 2. of the three Divine persons, onely the Son of God became man for the Redemption of mankind from the debt of sin originally contracted from *Adams* inobedience. In the second *Araufican* Councel in *France, Can.* 2. you have what doth follow. If any man shall hold that *Adams* sin hurted him alone, and not his Posterity, or that only it brought corporal, and not eternal death, which is sin, the cause of temporal death upon all mankind, this man doth great injustice to God, and downright contradicts the Apostle S. *Paul,* who teacheth that

that by one man sin came into the world, and by sin death, and so death was derived to all men. In the *Maguntine* Councel in *German*; *Can.* 5. we read thus: The sin of our first Parent has been conveyed to all men by seminal propagation, and draweth along with it punishment, so as all men are guilty of Gods enmity and eternal damnation, and all are become prone to sin. All which Decrees were renewed in the two last general Councels *Florentinum & Tridentinum*, which *in literis vnionis* teacheth thus; The soules of those that departed in actual or original sin only doth descend into hell there to be punished, though not all alike: Therefore neither our Dr. *Tayler*, nor the *Anabaptists*, can without impudent temerity renew or maintain this most pernicious

venom of Hereſie, ſo often and ſo ſolemnly condemned. From this uniform ancient Doctrine of the Primitive Fathers, Saints, and holy Doctors, is diſcover'd that manifeſt groſſe error of Doctor *Tayler*, who doth acknowledge no inherent ſin but that which is committed by a real proper conſent of the will, which is ſuch another pitiful miſtake, as that this word original ſin was not uſed or mentioned in Scripture or Fathers before by S. *Auguſtine* invented, which is notoriouſly falſe; whereas this is ſuch another meer illuſion as the ſame of the *Arians*, who denied abſolutely the word homuſion to be found in the Goſpel: But juſt as thoſe inveterate Hereticks were confuted, and convicted, ſo is our modern Dr. *Tayler*: For as in the Goſpel we have theſe words, *I and my*

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Father are one, comes to be the same in substance, as if homusion were expressly set down; for where the real thing in sense & substance is found, there the name is included: Thus what is more clearly express'd in Scripture then that our first Parent *Adam* was created upright, *viz.* in a rectitude of vertues, grace, and faculties, by which he was left capable of attaining to that final supernatural end for which he wa created; and likewise all his Posterity had a just title thereunto, while *Adam* would have had continued in his obedience to God; whence the word original justice is derived and evinced, which may be called innated, connatural, native, and genuine Justice: Even so by S. *Paul* in many places, All men have sinned in *Adam*, and are denounc'd by

nature children of wrath and perdition; which in expresse significant terms is nothing else then that *Adams* actual sin has been the natural, innated, hereditary, genuine, and sinfully descending habitual sin of his posterity, contracted by seminal generation from him; which in effect is original sin superinduced and conveyed by natural generation by Gods occult decree.

CHAP.

CHAP. V.

The former Doctrine proved out of the Fathers, shamefully corrupted by Dr. Tayler.

IS it possible that a man that pretends not only to be a Christian, but a Minister, a Preacher of the Word, a Doctor, and such as is generally counted for a learned and spiritual writer among the Protestants, so far to forget himselfe, as most shamefully to bring Antiquity it selfe for his Doctrine, and particularly those very Authors who were the greatest opposers of his *Pelagian* Heresie, as *Chrysostom*, S. *Ignat.* Martyr, S. *Ambrose*,

Prose, &c. Sure the Dr. cannot gain but dishonour and infamy, in alledging Authors for patronage of his Errors, the whole straine of whose writings are so directly opposite unto him and his Doctrine; and in producing these Doctors as of his minde and judgement, he doth but abuse them, and they rightly understood, accuse him: For not one of the passages quoted out of the Fathers by him that give the least shadow of an approbation or countenance to any of those his heretical Assertions; neither do I find, to my remembrance, throughout his whole Treatise of Original Sin one quotation, taken either out of Scripture, Fathers, or modern Interpreters, pertinently applied, nor any solid thing like an Argument to prove the thing he undertakes to shew; as

as the ingenious Reader shall clearly perceive; and that all his Allegations out of Scripture and Fathers help him not at all, but rather expressly speak against him: Do but take notice, with what Engines doth he draw his Conclusion from the premisses of S. *Dionys. Areopag.* his doctrine; for nothing doth he say that looks his way, but rather against him; here are his words, *lib. de Eccles. Hierarch. c.* 3 *p.* 3. where he doth ascribe *Adams* sin to all humane nature, and at last giveth a reason for it, *Quia natura humana cedens fraudibus Satanæ vitale jugum excussit.* I refer the Reader to this place in the Author, where he will plainly finde all along the Doctor *Taylor* impugned; he brings S. *Ignatius* his doctrine to agree with his; but its observable that in him

there is no syllable to prove how or wherein; whereas in his Epistle *ad Trallianos* he hath thus. *Christus dilexit nos dans semetipsum pro nobis ut nos sanguine suo mundaret ab antiqua impietate.* Here lieth the miserable mistake of the Doctor *Tayle*, taking impiety for temporal death, which is most absurd and ridiculous: for impiety here by the Saint is taken for *Adams* sin conveyed to mankind, for which Christ died: S. *Irenæus*; *lib.* 5. *c.* 17. hath these words: *Delevit Christus Chirographum*, viz. *debita nostra affigens illud cruci uti quemadmodum per lignum facti sumus debitores Deo, per lignum accipiamus debiti remissionem.* Are not these words expressly against the Doctors doctrine; for out of this Author every relative from *Adam* descendant has contracted a debt through *Adams* transgression

gression; for every particular individual had obligation in *Adam* to preserve original righteousnesse; and because it was not preserv'd, but lost by *Adam* for him and us his posterity, every of us becomes indebted to God for the same, which in effect is original sin, the which is remitted by the sacred blood of Christ in his Sacrament of Baptism. The Reader may finde more to this purpose in this Author, *l.* 3. *c.* 20. and in S. *Aug. lib.* 1. *contra Julianum*, *c.* 2. *Tertullian* in his Book *de anima*, *c.* 40. hath *Omnis anima eousq; in Adam censetur donec in Christo recenseatur, tamdiu imunda quamdiu recenseatur; peccatrix autem quia imunda.* Is not this to make every soule a sinner alwayes before Baptism, which taketh away the stain of original sin, contracted by

and in *Adam*, quite contrary to Dr *Taylors* judgement. *Origines hom.* 8. *in Leviticum*, ſaith, *Quæcunque anima in carne naſcitur, iniquitatis & peccati ſorde polluitur, propter quod dictum eſt nemo mundus a ſorde, nec Infans cujus eſt unius diei vita ſuper terram*: By this Aſſertion every ſoule born from *Adams* fleſh is counted polluted with ſin and iniquity, and every Infant is proved to have the ſame ſin inherent in him; which come quite oppoſit to Dr. *Taylors* deliration, in applying this iniquity and ſin here meant by *Origines*, to effects of mortality. And S. *Cyprian*, quoted by the Dr. *lib.* 3. *Epiſt.* 8. *ad Fidum*, ſaith, *Recens natus nil peccavit niſi quod ſecundum Adam carnaliter natus contagium mortis antiquæ prima nativitate contraxit*; this Saint, and likewiſe all the reſt, by

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ancient death, do mean, sin, and eternal death, whereas from sin came death; according to S. *Paul*, *stipendium peccati mors*, *the wages of sin is death*, sin the precedent cause to death, the subsequent effect; quite contrary to the Doctors dream, mistaking temporal death for the eternal. I refer the ingenious Reader to S. *Athanas.* in his Sermon upon those words, *Omnia mihi tradita sunt*, &c. and to S. *Hilarius*, *in explicatione*, Psal. 32. *diligit misericordiam & judicium*: in which places Doctor *Taylor* is confuted and impugned most manifestly as a pernicious Impostor. The Doctor boldly avers that all Antiquity is on his side; setting down barely two or three broken ends of Sentences, grounding no Argument, as indeed he cannot, upon those passages for his

his opinion. The Doctor ſeems rather ambitious to be accounted able to reade a piece of the Fathers Writings, then able to underſtand them; he cited the Fathers moſt impertinently and imperfectly; endeavouring to make his owne face and impure Doctrine clean, by throwing dirt in great Saints faces. He did not like an honourable Gueſt expect a meal from them, but like a beggar, their ſcraps and fragments onely. I refer the Reader to *fol* 483. in his Explication of Original ſin, where he cites S. *Ambroſe* for him: *eſt & alia mors quæ ſecunda dicitur*, &c. there is another death in hell, which is called the ſecond death, which we ſuffer not for *Adam*'s ſin: this teſtimony of S. *Ambroſe* is plain againſt the Doctor, for why doth he leave out that which goeth before, and

which

which followeth? for the illuminated Doctor in his precedent words affirmed, that we all sinned in the masse of *Adam*; and his following discourse clearly states the question, and declares down-right, that *Adam*'s sin is derived to his posterity: these are his words in *Apologia David*, cap. 11. *antequam nascimur maculamur contagio, antequam usuram lucis originis ipsius injuriam excipimus, in iniquitate concipimur*, quid clarius: and a little after, *merito* David *deploravit in se inquinamenta naturæ quod prius iuciperet in homine macula quam vita*: and further, *lib.* 1. *de penitentia, c.* 2. *omnes homines sub peccato nascimur quorum ipse ortus in vitio est.* See many more manifest places in S. *Augustin. lib.* 1. *in Jul. c.* 2. *& lib. de nuptiis & concupiscentia*, c. 35. *&* lib. 1. *ad Bonifacium*, c. 11: Thus you

you ſee how manifeſtly Doctor *Taylor* doth ſet down ſome loſe fragments of the Saints, as it were for him, and conceals the reſt that declares the Saints minde and true ſenſe, which he doth break and pitifully mangle; not underſtanding what he readeſ or writes from Authours againſt his conſcience and truth. And the Authour *Commentar. in Epiſtolas Pauli*, which are attributed to S. *Ambroſe*, *Comment. in c.* 5. *ad Romanos* holdeth forth thus, *Manifeſtum eſt omnes in Adam peccaſſe ut in maſſa*, Doctor *Taylor* leaves out ſtolidly that which follows, becauſe it makes expreſly againſt his Doctrine. What doth follow is this, *Ipſe enim* (meaning *Adam*) *per peccatum corruptus, quos genuit, omnes nati ſunt in peccato, ex eo igitur peccatores quia ex ipſo ſumus omnes.* Here S. *Ambroſe* doth

doth expreſly teach Original ſin derived from *Adam* to all his relative deſcendants; ſo that I cannot but wonder at the new Doctors frontleſs boldneſs, in averring that all Antiquity is for him: when the Reader doth manifeſtly ſee all the ancient Doctors and Fathers rather againſt him. S. *Chryſoſtom hom.* 10. *in Roman* is quoted by the Doctor moſt maimedly and ſhamefully *pag.* 484. it ſeems to have in it no ſmall queſtion that it is ſaid, that *by the diſobedience of one man many became ſinners*; for ſinning and being made mortal, it is not unlikely that they which ſpring from him ſhould be ſo too: but that another ſhould be made a ſinner by his diſobedience, what agreement or conſequent can it have? &c. here the Saint makes many interrogations, all which are expreſſed by

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our Modern Doctor; but leaves out quite the ancient Doctors answer, minde, and sound conclusion: these words are omitted, *quod autem in quæstionem cadit est quæ causa id factum est?* the Saint inquires the cause of the punishment of death derived from *Adam* to all mankinde, *quæ de causa nondum addidit exquirit mortis radicem: quæ igitur est mortis radix? supplicium ex uno in omnes derivatum fuisse* Paulus *ostendit: quæ radix mortis?* the Saint answers and resolves his own quære, that it was sin. *Propterea ait ut sicut regnavit peccatum in mortem ita & gratia regnaret per justitiam ad vitam æternam per Christum; hoc dixit ostendens peccatum loco Regis fuisse, mortem autem loco militis sub peccato hacies tantem & ab illo armatam:* now comes in the Saints Conclusion

on expressly against D. *Taylor*: *Ergo supercatum mortem armavit clarum est quod justitia per gratiam ad vitam quæ peccatum tollit & mortem spoliat & dissolvit.* And a little after he saith, *Quod igitur Christi Crux & Sepulchrum hoc nobis Baptisma fuit; ille enim carni & mortuus & sepultus; nos autem peccato & mortui & sepulti ubi peccatum ibi mors nam & suplicio liberati sumus & vitium deposuimus & de integro regenerati sumus & resurreximus, sepulto vetere homine, & redempti & sanctificati & adopti Filii & justificati, & Fratres effecti in eandem corporis unitatem redacti & ut corpus capiti sic illi uniti sumus.* Hence the ingenious Reader may infer, how that the Saint doth alleadge that temporall death is the effect of sin; and that if we derive no sin from *Adam*, death we cannot derive, which is

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the punishment of sin: and for this reason it was decreed in the Aravsican Councell, *Can.* 2. *Non posse mortem sine peccato ad hominem transire nisi injustitia Deo daretur & contra dicatur Apostolo dicenti per unum hominem peccatum intravit in mundum.* I deliver it in English thus: Temporall death (allowed by D. *Taylor*) cannot be conveyed as punishment to *Adam*'s children without sin, unless great injustice be offered to God, and a contradiction to S. *Paul*'s Doctrine, *v. g. By the sin of one man death entred,* &c. This is the expres downright Doctrine of S. *John Chrysostom*, who vigorously holds forth Baptisme as a laver and sepulchre of sin; saying, *Peccato mortui & sepulti*, &c. and that beside the bare imputation and communication of *Adam*'s sin, d eam'd of by Dr.

Taylor,

Taylor, there is in every Infant newly born Original sin inherent, which is a privation of Originall justice, a guilt of eternall death, a stain, spot, enmity with God, the guilt of punishment: which is an obligation or ordination to punishment: where the Saint condemns Dr. *Taylor*'s folly in averring that Original sin is nothing other then *Adam*'s actual sin barely imputed to his Posterity. For further declaration hereof, S. *Cirillus* Heroſolimitan, *Cathechesi* 2. hath most important Doctrine, to him I remit the Reader---S. *Gregory Nazian*, *Orat.* 3. *de pace*, saith to our purpose, *Totus lapsus sum atque ex primigenii hominis inobedientia & diaboli fraude condemnatus sum*: S. *Herom.* in *Commentario Oseæ*, c. 6. *in paradiso omnes prevaricati sunt in similitudinem prevaricationis* Adam,

non

non enim est mirum quod in parentu preceſſit hoc in filiis condemnetur: this Doctor and S. *Cyprian* doth admonish Infants to be baptized. The Reader may finde much more to our purpoſe in S. *John Chryſoſtom in homilia ad Neophitos.* Look *Rufinus in Comentario in Pſal.*20. S. *Siricius in Epiſt.* 1. *ad Himer. cap.* 2. with many more in S. *Auguſt. lib.* 1. *in Julianum.*

CHAP.

CHAP. VI.

That Original sin is properly and not metonimically a sin, proved by Reason; and Dr. Taylor's *contrary Doctrine prov'd heretical.*

HEresie is an adhesion to some private and singular opinion or errour in faith, contrary to holy Scripture, and the generall approv'd Doctrine of the Church: but to hold, That Originall sin is not properly and formally, but onely metonimically a sin, is expressly contrary to holy Scripture, and the generall approv'd Doctrine of the Church; *Ergo*, &c.

That

That it is contrary to the generall approved Doctrine of the Church, is already proved out of the Doctrine of the primitive Fathers, maintained by *Beza*, *de justific. lib. 1. cap. 13.* where he saith, *Omnes homines plane reos nasci, contracta jam inde à primo parente culpa*; and *Calvin* hath these expresse words, *Peccato Adæ non per solam imputationem damnamur sed eò quia & culpæ sumus rei, quatenus natura nostra in illo vitiata iniquitatis reatu constringitur.* That it is contrary to Scripture, any man that is not purblinde may see in many places; especially in S. Paul's Epistle to the *Romans*, c. 5. v. 18, 19. Verse 18. *As by the offence of one sin came on all men to condemnation: so by the justifying of one, the benefit abounded towards all men to the justification of life.* And v. 19.

For

Ver as by one mans disobedience many were made sinners: so by the obedience of one shall many also be made righteous. The conclusion of Saint *Paul's* most profound Doctrine concerning his comparison betwixt Christ and *Adam*, begun from the twelfth Verse, is fully contained in these two Verses, 18 and 19. and his Divine Apostolicall Antithesis perfectly ended and compleated; which Apostolicall Antithesis our D. *Taylor* doth abominably endeavour to cross, corrupt, and quite overthrow; in holding that Original sin conveyed to *Adam's* Posterity, is only figuratively a sin: for S. *Paul* saith expresly, *that by one mans disobedience many were made sinners*; which word *made sinners* cannot be understood figuratively by any solid unbias'd judgement, but rather

properly, formally, and really; therefore if we muſt believe this Apoſtolicall Divine compariſon to be true and moſt perfect (as we are bound) the concluſion of S. *Paul's* whole Diſpute muſt prove a true, reall, and properly inherent righteouſneſs beſtowed by Chriſt; and that by *Adam's* ſin all were made truly and really ſinners, ſo as all *Adam's* Poſterity are born really and truly ſinners, and not by the bare figurative imputation of his diſobedience; but rather all by a true gilt of ſin inherent in every particular perſon, are made *truly children of wrath* (as Saint *Paul* ſaith in another place) and real ſinners. For to the carnal propagation from *Adam's* loins (by which ſin is not imputed as our D. *Taylor* weakly pretends but is truly and really contracted as

Beza,

Beza, Calvin, and all other learned Protestant Writers do hold) doth correspond a spirituall regeneration in Christ *per quam justi constituuntur qui regenerantur,* whereby the regenerated are made righteous, according to S. *Joan:* 1. & 4. *dedit eis potestatem Filios Dei fieri (non reputari tantum) to them he gave power to be the sons of God*; not to be only reputed the sons of God, *And which were born of God*; and further in another place, *videte qualem charitatem dedit nobis Deus ut Filii Dei nominemur & sumus*; which words cannot rightly be understood of a bare figurative imputation of grace. Wherefore by the disobedience of *Adam* we are made truly sinners, and not barely reputed sinners: as by Christs obedience we are truly and really justified, and not repu-

ted onely righteous. The Antitheſis and Apoſtolicall compariſon is further declared. *Adam's* inobedience and ſin was no figurative or imputative cauſe of our condemnation or ſin, but rather an efficient cauſe by Gods antecedent will, that ſo beſtowed the primevall righteouſneſs on *Adam*, as that by him it ſhould be conveyed to Poſterity, if he had not ſinned: and Chriſts righteouſneſs and obedience, *viz.* the merit of his Sacred Paſſion, *in qua humiliavit ſeuſque ad mortem*, Phil. 2. for this is the only righteouſneſs meant by *S. Paul* in this place, *viz.* his great obedience on the Croſs, not his totall righteouſneſs habituall or actuall, by which he moſt exactly complied with all the Law (as the Hereticks would have it) is the meritorious and moſt voluntary, and not imputative

putative, or figurative and external cause of our justification; for as *nondum erat spiritus gratie datus donec Christus esset glorificatus*, Joan. 4. as Divine Grace was not confer'd untill Christ was glorified: so he once glorified, *effusus est abunde*, the Spirit of Grace has been superabundantly effused and confer'd, first on the Apostles on *Pentecost* day, and after on all baptized in Christ in all ensuing Ages to the end of the World, with a visible [illegible] of severall supernaturall gifts; so that by Christs obedience many are made just; not that his obedience or righteousness is to them imputed: but that by his obedience the grace of the Divine Spirit to them is communicated, whereby they are made just, *& sectatores bonorum operum*, by an inherent righteousness, and by

Works of godlineſs. For as Chriſt was the cauſe of the righteouſneſs inherent really in every one regenerated by a ſpiritual generation, the grace and renovation communicated remaining occult and latent, even ſo *Adam* was the cauſe of the ſinfull contagion inherent really, and contracted by every individuall deſcendant from his loins by carnall propagation; the ſame corruption ſo communicated remaining likewiſe occult and hidden. But we muſt obſerve that it is not one Originall ſin that is in every perſon, but that every individuall hath his particular ſin inherent; and yet all are made ſinners and children of damnation by that one ſin of *Adam*; not that the ſin perpetrated by him is properly theirs, or is to them to be imputed: but that *Adam*'s ſin is theirs originally

ginally, as that from him it took origin and ſource to infect all his Poſterity. Wherefore the Apoſtle did not aver that the diſobedience of *Adam* made many ſinners; for ſo it ſhould ſeem that he ſhould communicate his inobedience to others, and ſo upon that account be reputed ſinners; no ſuch matter, but the Apoſtle expreſly ſaith, that by the inobedience of *Adam* many are made ſinners; and that by Chriſts obedience many were juſtified: ſo that both Chriſt and *Adam* are to be conſidered as the efficient and originall cauſe, and not the formall. *Adam*'s inobedience is not formally ours, as that the act of *Adam*'s inobedience ſhould be imputed to us, or that we ſhould be counted for that cauſe only inobedient and ſinners, becauſe he did not obey, no other

ſtain of ſin inherent in us. We muſt likewiſe ſay and hold, that Chriſts obedience is not ours formally, ſo as that his obedience and totall righteouſneſs ſhould be imputed to us, and that we ſhould be counted obedient and righteous for that reaſon only, that Chriſt did obey and was righteous, no other reall righteouſneſs inherent in us by which we ſhould be truly made juſt and righteous; which is manifeſtly againſt the proper, ſimple, and genuine literall ſenſe of Saint *Paul*'s Antitheſis and Divine Doctrine. Therefore as the ſalutiferous juſtification acquired by Chriſts obedience hath conjoyn'd to it a true and reall inherent righteouſneſs and ſanctity, by which thoſe that are in Chriſt regenerated are really righteous. Even ſo the ſin conveyed from *Adam* to

his

his children, by which they are made sinners, is really and truly, and not metonimically a sin; thus we see that a reall and proper righteousnes must be opposite to a reall condemnation and reall guilt; and a reall guilt doth import a reall inherent in justice and impiety in the sinner; for *debet contrariorum par esse ratio*, according to S. *Paul*'s Divine Doctrine; and S. *Paul* like a true Theologue and Philosopher doth distinguish our salutiferous justification from Christs obedience and righteousnes, as the Effect from the Cause, and doth ascribe the grace of regeneration by which we are formally justified and made righteous through the merit of Christs Obedience and Sacred bloud: and as the justification obtained by Christs righteousues is the life of the soul, and an intrin-

ſical renovation, by which we are declared righteous: ſo the condemnation conveyed through *Adam*'s tranſgreſſion to all his Poſterity, is properly a reall corruption and death of the ſoul which *Adam* firſt felt, and not an improper or metonimical corruption. all which is clearly evinced by S. *Paul* in his miſterious Antitheſis and Compariſon betwixt Chriſt and *Adam*; the which purely to underſtand, the Doctor ought to make it his ſole ſtudy, being the baſis of all the true Divinity in Chriſtian Religion.

The

The former Doctrine further confirm'd by Reason.

THe same is properly and formally a sin, by which souls becomes really sinners, turned from God as children of wrath and heirs of damnation; but by original sin all this is incurr'd: *ergo* its formally a sin; the minor is prov'd; by original sin souls are excluded from Heaven and have quite lost all title to the same, *ergo* &c. For had *Adam* preserved the primeval righteousnesse freely bestowed by God on him to be conveyed to posterity, then every relative descendant from his loynes would have had just title to the Kingdom of Heaven;

ven; *Ergo* by the privation and loſs of that original righteouſneſſe due to humane nature, all juſt title to Heaven is loſt; but the privation of original righteouſneſſe due, is original ſin; *Ergo* original ſin is formally and properly a ſin, by which only, *Adam*'s children loſt their title to Heaven; for it were horrid blaſphemy to affirm ſo fierce and violent cruelty of Chriſt the moſt merciful Saviour and father of mankinde, as to inflict without juſt cauſe upon innocent creatures ſuch a ſevere puniſhment, as to deprive them from the enjoyed title to the viſion beatifical of Gods ſweet face, no other can be aſſigned but ſin; according to thoſe words of the holy Ghoſt, *Malorum omnium cauſa eſt peccatum*, ſin is the cauſe of all evil: *Ergo* an excluſion from Heaven ſuperinduced and

and conveyed to *Adam*'s posterity as a just punishment must unavoidably infer and presuppose formally and properly sin as the cause: Whereas punishment is a kinde of morall debt which is ever contracted by sin in order to punishment; this sin which deserved the privation and losse of a title to Heaven, cannot be the personal actual sin of *Adam*, for this has been forgiven and therefore could not annoy any but him only: *Ergo* it must be the same sin of *Adam* as common to all his children properly, and formally inherent in every of them: Further, the same is formally a sin by which souls doth deserve eternal death; but by original sin, not only temporal but eternal death is deserv'd, *Ergo* &c. The minor is thus prov'd, that death chiefly we deserve, and *Adam*'s sin brought into the

the world, for which Christ incarnated, and died; but it was *Adam's* sin conveyed to his posterity, as the eternal death of the soul, that Christ died for, &c. And the death threatned by God on *Adam*, was the death both of soul and body: For *Philo. lib.* 2. *Allegoriarum* holds that this death was of the soul, and of this opinion was *Eucherius*, *lib.* 1. *Coment.* in *Genes. Eugubinus. in annotationibus in Pentateucum.* And all the ancient fathers for the most part are of opinion, that both deaths temporal and eternal was threatned by God; for its most certain, that by original righteousnesse both deaths were impeded and kept off; its therefore certain that by the privation and losse of the same original justice both deaths are introduced.

S. *Greogr.* in *Regist. lib.* 6. *c.* 195. saith

ſaith thus, If *Adam*'s ſoul was not dead by ſin, how, or why God threatned him with death on the ſame day on which he would taſte of the forbidden fruit; and its evident that *Adam* did taſte of the ſame, yet notwithſtanding we read that he lived 900 years after. If therefore he incurr'd not the ſpiritual death of the ſoul (*quod dici nefas eſt*) then Gods ſentence againſt *Adam* muſt be moſt frivolous and falſe, (*abſit hic error avera fide*) theſe S. *Greogories* words. And it was decreed in the ſecond *Araufican* Councel, *Can.* 2. That if any man will hold that *Adam*'s prevarication did only annoy him and not his poſterity, or that the ſin of *Adam* brought onely temporall death, and not ſin the death of the ſoul; in this is great injuſtice offerr'd to God, and the Apoſtle

S. *Paul*

S. *Paul* croſs'd and gain-ſaid, who holds expreſly, that by one man ſin entred into the world, and by ſin death upon all men into condemnation; and theſe words you may read in the *Tridentin* Councel, if without offence it may be quoted, *Seſſ.* 5. *In decreto de peccato, Origin. c.* 1. Therefore we muſt hold that both eternal and temporal deaths are to be underſtood by thoſe words, *Morte morieris*, you ſhall die the death. See S. *Auguſt*, *lib.* 12. *de Civit. Dei*, *c.* 12.

And if any will object that death is natural to man, and therefore cannot be the puniſhment of ſin: I anſwer, that man may two wayes be conſidered, firſt, *ſecundum ſe*, according to the naked condition of his nature, without any ſupernatural gift; thus conſidered, death is as natural to man as to every living

living creature. Secondly, man may be considered as framed by God, upright, innocent, and able to live, and never to die if he had not sinn'd, and this by Gods special grace and free gift; to man thus considered, death became a punishment for sin; for if *Adam* had not prevaricated, he might have remained in that happy state, and free from temporal death: Hence we may detect that grosse mistake of Doctor *Tayler*'s heretical assertion, in alledging that temporal death only, and not eternal, was the result and consequent of *Adam*'s sin; which was the expresse heresie of *Pelagius* who held that only the effect of sin, and not sin was derived from *Adam*; whereas S. *Paul* doth place distinctly first sin as a cause, and death as the effect; saying, by one man sin, and by sin death entred;

tred; for if by ſin death, which according to S. *Paul* is the effect, ſhould be underſtood as the Doctor doth underſtand it, then it muſt follow that the ſence of S. *Paul*'s words muſt be, death came to the world, and by death in came death upon all men unto condemnation; which is moſt abſurd and impoſſible, and inconſiſtent with true Divinity; for then one thing ſhould be the cauſe and effect of it ſelf; *ſub una & eadem conſideratione:* which is, that one thing ſhould be *prior & poſterior ſe ipſa:* which no Phyloſopher ever did admit of; from this we clearly evince the Doctor to be no pure Theologue: contradicting and confounding S. *Paul*; nor yet a Phyloſopher, allowing an effect without a cauſe; and placing the effect for the cauſe, and that in one and the ſame conſide-

consideration; for if temporall death only were derived from *Adam*, then mankinde needeth not to have Christ as their Redeemer; whereas then every man might pay his own debt to satisfaction, in regard every man doth and shall die.

Further, to aver that originall sin is not properly a sin, is as much as to say that it's not a sin at all, and consequently that the ordinary ministery of Baptism is only a bare figurative remitting of original sin, asserted by the Doctor, *fol.* 474. in his *Unum necessarium:* for as if any had said, that Doctor *Tayler* is not properly a Minister, a Preacher, or Doctor, is as much as if he had said that he is not a Minister, Preacher, or Doctor at all (as I am confident his conscience dictates to him that he is neither, properly or formally) even so to hold that originall

nal ſin is not properly but figuratively a ſin, is to ſay, that it is not a ſin at all: But S. *Paul* in many places calls it properly and really a ſin; *Ergo* its properly and not figuratively a ſin; hence the Reader may eaſily perceive the whole ſcope and reſult of the inextricable and invenom'd ſpeculation of Doctor *Tayler* (the grand fomenter of horrid blaſphemies and deteſtable hereſies) to be no other then to endeavour to reduce the true Meſſias Chriſt to be only a figurative Redeemer; for Chriſt cannot otherwiſe be accounted and proved a true and reall Redeemer, then as he dayly remits the ſins of the world by the ordinary miniſtery of his Sacraments, the reall and proper conduits of divine grace; and as original ſin derived from *Adam* to all mankinde (for the remiſſion

of

of which most principally Christ incarnated, and d'ed) is in baptism remitted, after the same manner Christ is understood and proved a Saviour; but by our Doctor original sin is only figuratively remitted in Baptism: *Ergo* &c.

Now the Reader may see the fruit of his new inquiries into doctrine, concerning which we were so long at ease; what is this other then vigorously to presse on and lead souls into inevitable destruction? and to plead for damnation of souls, and the neglect and contempt of Christs Sacraments? what is this other then to graspe like *Æsops* dog at a shade, and let go the substance? indeed a brave way for to secure the interests and advantages of piety, and reconcile Original sin with Gods justice and goodness, undertaken though not perform'd by our Dr. CHAP.

CHAP. V.

That Infants dying without Baptiſme are not ſaved, I prove againſt Dr. Tayler.

INfants before Baptiſm are born in a pure natural ſtate, *Ergo* cannot be ſaved; the conſequent is thus proved, none can be ſaved who hath no title to Heaven, but Infants dying without Baptiſme can have no title to Heaven, *Ergo* cannot be ſaved; the minor is thus proved, none can have title to Heaven, but he that is regenerated and adopted into the inheritance of life and ſalvation, taking Sanctuary in God through the means

means of Christs holy Sacraments, the conduits and conveyances of his grace, as flowing from the merit of his most sacred blood; but Infants dying without Baptism are deprived of all such, *Ergo* they cannot be saved; the minor I prove thus, no natural agent by onely natural strength, and bare natural instruments can attain but to meer natural ends and effects, but to be saved is to attain to a supernatural end, which is the vision beatifical of Gods most glorious face; *Ergo* unbaptized Infants, unless some supernatural principle be put into them, or some great grace be superadded to their naked natural state must for ever stand seperate from seeing the face of God in his eternity of blisse; for its the generally received Orthodox doctrine that all those that were or shall be

saved

ſaved or predeſtinated, were, are and muſt be ſaved and predeſtinated by Chriſt the head, the repreſentative, and the univerſal Redeemer of mankinde; even *Adam* himſelf by him and in him gained heaven; but according to Doctor *Tayler*'s doctrine, Infants dying without Baptiſme are ſaved, but dying ſo cannot be ſaved by the univerſal Redeemer Chriſt, or by the way and means by him laid down; *Ergo* they can never be ſaved, and if unbaptized were ſaved, as Doctor *Tayler* pretends, then what place or need, I pray, is left for grace, for ſupernatural ayd from Chriſt as Redeemer; what agreement with S. *Paul*'s doctrine, by one man we ſinned, and by one man we are reſtored to life and grace; whereas the principles of nature, after the fall of *Adam* and the

the losse of that superexcellent condition in which God placed man, and would have placed his posterity unlesse sin had entered, improved to the utmost, are so farre from carrying any man to Heaven, that rather they leave him dead in sin and corruption, and his very highest and most refined part, his carnall minde and soule when most at best, is enmity to God, and an object of perdition, *Rom.* 8. 7. And did not Christ die for us as ungodly, without strength, &c. *Rom.* 5. 6. The product of this is, that Doctor *Tayler* most grosly contradicts himselfe, when as in one place he doth aver that Infants left to their meere naturall state cannot be saved, and yet in another place he firmely holds that unbaptized Infants, dying in that naturall state are

saved. And that Infants are to be baptized with all speed, has been the blessed revealed practise in Gods Church in all ages, even to this day.

Yet Doctor *Tayler's* doctrine a declared enmity to the salvation of soules--- carrieth to the greatest errors and the grosest vices that ever any Christian have stumbled upon; his maligne spirit is as much opposite to the honour of God, and to the salvation of men as any that ever troubled the Church since its first foundation; the which doth appear in his infernal zeale, to cast out of the Church, and deprive of the means of grace and sanctification almost all mankinde, with the excepeion of very few if of any at all; whereat he will that all children, the most innocent part of the world, be

be under the power, and within the *verge* of the Kingdome of Satan, as well as *Jews*, *Turks*, *Pagans*, and others who are not so much as entered within the hedge of Christ's sheepfold: what I pray is this other then Antichristianism and a clear denial of Christ's incarnation, death and passion? what is this othen then to damne innocent soules, deterring them from the prescribed way for salvation? what is this but extreame cruelty against souls of innocents, coloured with the shew of zeal, against truth, justice, honour and the goodnesse of God? this horrid errour, with all speed is posting back to its first principle, the overthrow of the Church and all Civil State: Against this horrid errour my first reason I frame thus, Whosoever have a good right or title to

the firſt Sacrament of the New Teſtament, ought to be baptized; but ſome Infants have a good right to the ſame, *Ergo* ſome Infants ought to be baptized; the major is naturally clear, all the queſtion lies in the minor, which thus I prove. whoever have right to the chiefe promiſes of the New Teſtament, they have right to the firſt Sacrament of the New Teſtament) if the Lord have not put ſome impediment to their participation of that Sacrament; but ſome Infants have right to the chief promiſes of the New Teſtament and God has put no impediment to their participation of that Sacrament; *Ergo* &c. the major allgive it for granted, for its grounded on the nature of the termes of the propoſition; now if I make good the right and reall intereſt of any Infant, in the chiefe promiſes

promiſes of the New Teſtament; I eſtabliſh the maine hinge of this whole controverſie; thus I proceed. Circumciſion was adminiſtred to Infants under the Law; *Ergo* Baptiſme ought to be adminiſtred to Infants under the Goſpell: The conſequent I thus prove. Baptiſme under the Goſpel, ſucceeds to Circumciſion under the Law; *Ergo* if Circumciſion was adminiſtred to Infants under the Law, Baptiſm ought to be miniſtred to Infants under the Goſpell; the greateſt ſticke is upon the antecedent Baptiſmes ſucceſſion to Circumciſion; which I prove from *Col.* 2. 11, 12. *In whom alſo ye are Circumciſed with the Circumciſion made without hands, in putting off the body of the ſin of the fleſh by the Circumciſion of Chriſt: Buried with him in Baptiſm, wherein alſo ye are riſen with him.*

The Apoſtle here ſhewing our compleatneſſe in Chriſt, tells us that we have in him the maine thing ſignified by Circumciſion; the ſpiritual Circumciſion of the heart, not made with hand, the putting off the body of ſin; alſo that in place of the aboliſhed rite of Circumciſion, we have the new rite of Baptiſm, whoſe ſubſtance and ſignification is a reſurrection with him, & a killing of the body of ſin; the Apoſtle in this his parabel and compariſon of the two Sacraments, is clear in this, that Circumciſion is put away and accompliſhed by the coming of Chriſt, the body of all the old ſhadows, and Baptiſm ſtill remain in the Chriſtian Church in place of Circumciſion; and whereas both of them be initiating ſeals of the ſame Covenant, it follows that if

Infants

infants were capable of the one, they are also of the other; for they of age, at their profession of the faith were Circumcised, and Infants at the eighth day of their life; and no uncircumcised person might enter the Tabernacle or Temple, or eat of the Paschal supper: And none may participate of the Lords Supper who is not before baptized. And this was the order of the Apostolique Churches, *Act.* 2. 38. 41, 42. Hence I infer, that Baptisme being an initiating signe of the same Covenant, in which Circumcision initiates; therefore as Circumcision was administred to Infants in their solemn admission to the Covenant under the Law; so Baptisme ought to be administred to Infants in their solemn admission to the same Covenant under the Gospel.

Circumcision had an expresse command for its application to Infants, which denoteth that Infants had need of that mercy: and in the application of Baptisme to Infants, there is so much of a divine commandment as is requisite, for an expresse command is not required for the application of Ordinances to divers Ages, Sexes and conditions of Subjects, this is clear in a number of instances; for who ever did require a particular command, or expresse institution for admitting women to the Lords Supper? for the Baptisme of old men, the Baptisme of Kings, of Queens, of Merchants, Coblers, Taylors, or such like? if the premises therefore be granted as I proved from Scripture, that Infants are and doe belong to the Covenant of grace; that Circumcision

was, and Baptiſm is a Sacramental ſeal initiating and bringing ſouls into this Covenant that are admitted thereto, and that Circumciſion did really initiate Infants therein) it cannot in reaſon be denied but Baptiſm muſt ſtill do the ſame, and that to deny Baptiſm the initiating ſeal of the Covenant of grace to Infants (as Doctor *Tayler* doth) is nothing elſe but the excluding of them from all grace and ſalvation, and from the Covenant of grace it ſelf. Thus further I reaſon from *Matth.* 28. 19. to whom the Circnmciſion of the Apoſtles to baptize did extend, they are commanded to be baptized; *Goe and teach all Nations, baptiſing them.* But to Infants that commiſſion of the Apoſtle doth extend; *Ergo* &c. the minor onely is queſtionable, which I prove by

these reasons: First, to whom the chiefe matter of that commission doth belong, to them the commission doth extend; but to some Infants the chief matter of that commission doth belong: for the chief matter thereof was the glad tydings of grace and salvation from sin by Christ, the holy Covenant and mercy promised to the fathers, the oath sworn to *Abraham*, as *Zacharias* expounds it, *Luke* 1. 72, 73. Now that the Covenant and promise in the very terms of it, concerned Infants as much as any, appeares by the word of God to *Abraham*, *Gen.* 17. 7. *I will be thy God, and the God of thy seed.* And *Peter*, *Acts* 2. 39. doe preach expresly that this promise did belong as well to his hearers children as to the rest. And Infants ought not to be in a worse condition

under

under the Gospel then under the law, and if the commission in the Gospel of salvation, and its initiating seal extends not to Infants, then the extent of the Covenant of grace should be much straiter among the Gentiles, then it had been among the Jews; for among the Jews the Covenant in the promise of grace and glory was extended to Infants as well as to any others: *Gen. 17. v. 12. He that is eight dayes old shall be circumcised among you*: So if under the Gospel now Infants were excluded, it would be a very sensible and sad restraint of the gracious Covenant; for to whom the form, end, and chiefe ground of Baptisme doth belong, to them the commission set down in *Mat.* 28. 19. doth extend but to some Infants, the form, end, and chief ground of Baptisme doth belong:

belong: *Ergo* &c. the minor is thus proved, the end and chiefe ground of Baptisme is the new Covenant, regeneration, new cleansing, washing, sanctification, expulsion of sin, and collation of grace, and a dedication of the person baptized to the Father, Son, and holy Ghost, to his Creator, Redeemer, and Sanctifier; *Ergo* &c. but to Infants, all that doth clearly extend and belong; *Ergo* &c. its observable how the Apostles did baptize whole houshelds, *Acts* 16. 15: *When she was baptized and her houshold. v.* 31. *thou and thy houshold shall be saved.* and *v.* 33. *He and all his were baptized.* And 1 *Cor.* 1. 16. *I baptized also the houshold of Stephanus.* Here is no exception of Infants: See *Luke* 19. 9. See *Acts* 11. 14. and *Acts* 16. 31. Oh how great a wrong it were to exclude Infants from the

promise,

promise, seal, and means of salvation, when all this is conferred on whole housholds, whereof Infants are the most innocent parts; this bounty and mercy God did never retract afterward, and for Doctor *Taylor* or any other to do it, were extream madnesse and presumption; it must be a very clear Scripture that ought to perswade so great and sad change in the administration of Gods Covenant, its seals and gracious promises, practice, and command. Further, whosoever by Gods expresse direction is admitted to his favour and blessing, and to the outward signes and seales thereof, may be baptized; but by Christs expresse direction, and divine practise, some Infants are admitted to his grace, favour, blessing and to the outward signes & seals thereof; *Ergo* &c. the minor

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is clear, *Mat.* 19. 13. *Then were there brought unto him little children, &c.* Also *Marke* 10. 13, 14, 15, 16. *And they brought young children to him, &c.* Here the Lord Christ commands children to be brought to him; he is much displeased and reproves his Disciples for stopping of them; he laid his hand upon them, blessed them, declaring that of such was the Kingdome of Heaven. This custome of Baptising, as well children as others, did continue in all Ages among Christians, without any satisfactory reply. Finally, to whom the Lord gives the whole signification of Baptism, from these none ought to withhold the outward visible sign thereof; but to some Infants the Lord gives the whole signification of baptism; *Ergo*, &c. the minor, is thus proved, who have remission

miſſion of ſin, regeneration and right to eternal life, they have the whole ſignification of baptiſm; but ſome Infants have all theſe, for none enters into heaven but they whoſe ſins are remitted, who are regenerate; and to whom life eternal belongs, but ſome Infants enter into heaven; *Ergo*, &c. the minor is not queſtioned, for the words of Chriſt; *of ſuch is the Kingdome of Heaven.* And the confeſſion of the adverſaries puts it out of doubt; the major alſo is clear from *Revel.* 21. 27. And there ſhall in no wiſe *enter into it any thing that defileth.* Nothing comes into Heaven but what is perfectly purged, juſtified, ſanctified, &c. Alſo *John* 3. 5. *Jeſus anſwered, verily, verily, I ſay unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdome of*

God. And *Rom.* 5 19. *As by one mans disobedience many were made sinners, so by the obedience of one man many shall be made righteous.* As *Adam* makes all that are descended from him sinners, Infants as well as others, so Christ communicated this righteousnesse to all that are in him, to all whom he receives without any distinction of Jew or Gentile, male or female, old or young; for who ever have interest in Christ are justified and sanctified by him; now that some Infants, especially the elect ones, who died before Age of discretion, have interest in Christ and his Covenant, hath often been proved most evidently.---- Take for further satisfaction of Infant baptisme the ensuing probation.

All that which Christ hath ordained as a necessary means of salvation

ſalvation, is as well for Infants as thoſe of riper age; but Chriſt hath ordained Baptiſme as a neceſſary means of ſalvation; therefore Baptiſm is as neceſſary for Infants as thoſe of riper age: The minor is manifeſt, becauſe without meanes of abſolute neceſſity, that whereto it is a means cannot be had; the minor is proved: *Unleſſe a man be born again of Water and the Spirit, he cannot enter into the Kingdome of God, John* 3. 5. He exempts not the Infants of one day; *Be every of you baptized in the name of our Lord Jeſus Chriſt, for the remiſſion of your ſins, Acts* 2. 38. *He hath ſaved us by the laver of regeneration, Titus* 3. 26. here he exempts none. Ancient Fathers for Infant baptiſm. In the ſecond age, S. *Dionyſius de Areopag.* affirms it to be a tradition from the Apoſtles, that Infants ſhould be

baptiz'd

baptized, *lib. eccles. Hierarch. cap. ult. part ult.* in the same age. S. *Dionysius* held that all are saved who are regenerated in Christ, Infants, children, youths and old men, *lib.* 2. *c.* 39. in the third age. *Origen* saith, the Church hath received a tradition from the Apostles to give baptism also to little ones, *lib.* 5. *in c.* 6. *ad Romanos*, in the same age. S. *Cyprian lib.* 3. *ep. ad Fidum*, hath that it seemed good, not only to him, but to the whole Councel, that little ones should be baptized even before the eighth day. S. *Clement* also, in the second age, *Epist.* 4. saith, because the frailty of our former nativity, which is made yours by one man, is cut off to one regenerate of water, and borne to God, and so at last you come to salvation, otherwise it is impossible. In the fourth age S. *Epiphanius* expressly condemns

demus *Cerinthus* of Hereſie, for teaching a man may be ſaved without Baptiſm. In the fifth age, *S. Auguſt. lib. 3. de Origine animar. c 9.* If thou wilt be a Catholique, believe not, teach not, ſay not that Infants prevented with death before they are baptized can come to the pardon of their Original ſin: And againe, whoſoever ſhall ſay that little ones ſhall be quickned in Chriſt who depart out of this life without partaking of this Sacrament, this man truly both contradicts the preaching of S. *Paul*, and condemns the whole Church; whence they therefore haſte and run with little ones to be baptized, becauſe they believe without doubt that otherwiſe they cannot be quickned at all in Chriſt, *Ep. 28. ad Hieron.* See the firſt *Nicene* Councel, *lib. 3. decretor. de S. Baptiſmate*

tisnate. And the second *Milivetan* Councel, in the fift age, *c.* 2.

CHAP. VII.

The Objections against the former Doctrine waved.

FIrst objection. *S. Chrysostome* in some place averreth that none by the sin of our *proto*-parents can be made a sinner excluded from Heaven, nor liable to eternal damnation: I answer that the Saint did not here exclude absolutly the sin conveyed to mankinde, through the transgression of *Adam*; but only did advertise that *Adam*'s posterity were not made sinners upon that account onely, that our first parent

parents have committed actual sins, but that their posterity also in *Adam*, and along with him have sinned, whereas all by the participation of humane nature were one man with *Adam*; and as nature to them is conveyed, so is the vice and corruption in nature by them participated: for if they had not really sinned in *Adam* in whom as in the original and seminal root they were vertually involved; they could not be made sinners by *Adam*'s actual sin: *Nullus enim (ut recte ait Chysostо.) ex alieno peccato & a se non participato peccator existit, & Deus in regenerationis lavacro mentem gratia tangit, radicale peccatum evellit & hominem illustriorem reddit*; here the Saint calls Original sin, washed away by baptismal regeneration, *radicale peccatum*——

Objection

Objection 2. S. *August. lib.* 16. *de Civit. dei c.* 18. saith, we are not properly but originally onely born sinners: I answer, that S. *August.* is to be understood so as that we are not born sinners by a consented act of our will properly, but by the sinful act of *Adam*'s inobedience which had a moral influence on all mankinde to bring on them the guilt of sin.

Objection 3. Until the Law sin was in the world, but sin is not imputed where there is no Law; yet death reigned from *Adam* to *Moses*, even over them that have not sinned after the similitude of *Adam*'s actual transgression, who is the figure of the Messias: This place is ignorantly interpreted by our Doctor thus. Death reigned upon them whose sins therefore would not be so imputed as *Adam*'s

sin

sin was, because there was no Law with an expresse threatning given to them as it was to *Adam*. I answer, the same Law that was given with expresse threatning to *Adam* in Paradise, was likewise by interpretation given in him to all his posterity; and because *Adam* transgressed that Law, all his posterity with him have transgressed; according to those words of S. *Paul*, *In quo omnes peccaverunt*: Hence our Doctor's mistake is detected in not indeavouring to understand how that the same Law that was given to *Adam* did extend it self to his relative descendants, and that not only temporal, but also eternal death was threatned both to him and his posterity.

Objection 4. Taken out of those words of S. *Paul*, *By one mans disobedience many were made sinners*, &c.

&c. Whence the Dr. *Taylor* doth ſtrive to prove that if *Adam's* ſin were imputed to his poſterity as a guilt of an inherent ſin, then it ſhould extend to all his poſterity but out of this place it doth onely extend to many, not to all: *Ergo* not Original ſin, but temporal death is abſolutely derived. I anſwer, that the B. Apoſtle doth uſe both words, *many, and all*; whereas in the preceding Chapter he expreſly averred that *Adam's* ſin, and Chriſts righteouſneſſe was derived and conveyed to all *Adam's* poſterity; and in this *verſe* 19. he avers that only many were made ſinners by *Adam's* inobedience; and that by Chriſts righteouſneſs many alſo are made righteous. Now I ask who be thoſe that are born ſinners from *Adam?* and who be thoſe that are regenerated in Chriſt

Christ through baptisme? these are understood to be both all and many. They were not all absolutely because Christ and *Eve* were not made sinners by *Adam*, neither Infidels are by Christ justified; but those onely that are in Christ regenerated, and those only that are borne by seminal generation from *Adam*, are here meant by the B. Apostle: After this manner we may understand those words in *Gen.17. Patrem multarum gentium constitui te, & in semine tuo benedicentur omnes gentes*, c.22. Where it's most manifest, that those who are promised to *Abraham* as children arecounted in one place *many*, and *all*, in an other; because they all are in some sense understood, yet not absolutely all, if considered in order to all humane kinde.

5. *Object.* From the 18th. of *Ezekel.*

The childe shall not beare the iniquity of the father. To this may be opposed another place in *Exod.* the 20. *I am a zealous God, visiting the iniquity of the fathers upon the children, &c.* I thus reconcile both these places in answer to the Objection: that temporal punishment, as the losse of meanes and estates, banishment, infamy, and such like; children as being *secundum corpus pars patris*, may justly suffer by the Law for the sins of their parents: but eternal punishment of the guilt of sin, and an exclusion from Heaven, is onely inflicted on them that are properly and really made sinners *propria voluntate* or *actione*, by interpretation whereas *secundum animam*, the son is not *pars patris*. Furthermore I answer, that the childe shall not beare the fathers sin, if the childe become not partaker

ker of his fathers sin; as when the childe imitates his fathers sin, or when the son's will and consent be implicitely involved in the fathers will: as it was with *Adam*, in whose will all the wills of all his posterity are ever by interpretation and by Gods secret decree involved.

6. *Object.* From S. *August.* and S. *Fulgent.* who averreth that Infants are punished by eternal flames of hell fire: I answer, that there is an infernal place where in never ending flames the damned soules are eternally punished in their senses; and the holy fathers are of opinion that though unbaptized Infants are in this infernal place, yet are not tormented or punished at all by that fire as the wicked are.

7. *Object.* It seems horrid to im-

pute to the goodneſſe and juſtice of God to be Author of ſo great calamity to innocents as to be damned even to the eternal loſſe of the ſight of Gods glorious face, for this cannot be inflicted upon Infants becauſe they are not capable of a Law when they had no life, no conſent, no act of underſtanding nor of will, &c. which argument, what ſenſe, what piety or what probability it can have in it needs not much inquiery: ſuch a weake friend of God to plead for his juſtice and goodneſſe as Doctor *Taylor* pretends to be, may very well be anſwered as *Job* did anſwer his miſtaken comforters, *Job* 13. Doth God ſtand in need of your lye? I wiſh you would altogether hold your peace, and it would be your wiſedome; though this weake and diſingenious argument

ment is to ſatisfaction ſolued in many places of the preceding Chapters; yet I add what followeth; Gods mercy and goodneſſe is abundantly ſhewn in that he hath provided gracious remedies ſufficient for all men to be ſaved, of which remedies if any be deprived through default either of themſelves or others, or by chance; then is their being ſo deprived to be aſcribed accordingly either to themſelves, or to other men, or to chance, and not to any defect of Gods infinite mercy, goodneſſe or juſtice; and indeed if circumciſion and baptiſm had not been in moſt divine and merciful providence inſtituted by Chriſt for the ſalvation of Infants, then Doctor *Taylor* might juſtly charge him with injuſtice and cruelty.

The Doctor bringt a great deal

of ridiculous ſtuff concerning concupiſcence to be originall ſin: Its true S. *Auſtin* called it a ſin, *viz.* the material part or ſubſtract ſignification of ſin; and as the naturall inſtrument of generation proving onely concupiſcence thus to be prejudicial to us, and an evil, againſt *Pelagius* who denied the rebellion of the fleſh to be an effect of ſin, but rather *naturale bonum*. Read Saint *Auſtin, contra Julian.* And its obſervable that whoſoever will be at the pains to compare Dr. *Taylers* obſolet doctrine with that of *Pelagius, Julian*, and other ſuch horrid wretches, in whom the ſpirit of the worſt Hereſies did rage, ſhall finde that all his late arguments borrowed from them, are both weak, impertinent, and Increaſed to a great number, as the ſame body put in many divers habits and needleſſe varia-

variation of shapes.

Thus the ingenuous Reader hath the misterious question of the present subject rightly stated; Christ as universal Saviour, and the revealed truth of his Sacraments vindicated; the horrid impostures odious falshood and latent venome of the pernitious assertions of an airy and blind Enthusiast unmasked and accurately refuted. As for my particular, pure zeal I assure you was the motive and prevailing argument that set my brain and pen a work about this subject, for the undeceiving of the misled; I hope I have done my duty, having sincerely produced Scripture-reason, and the best authority for to secure the interests and advantages of piety, Gods justice, goodnesse, and truth, and of the lives and salvation of many. I expect

from all the wiſer ſeriouſly to examine whether this Orthodox Doctrine, or the contrary of Doctor *Tayler* in his *Unum Neceſſarium* doth better agree or explicate the truth with greater reaſon and to better purpoſe againſt the patroniaing ſin and damnation of innocent ſouls. Let not I pray ſordid prejudice forſtal the moderate Readers judgement, nor envious paſſion ſupplant his reaſon: For if this ſhort Treatiſe be peruſed diligently, compared exactly, and the verdict given uprightly in preſence of the all ſeeing eye: then I doubt not but the Reader ſeeking, ſhall find; and finding ſhall confeſſe that the truth of Chriſtian Religion, ever holy, ever victorious, though ever oppos'd by the wicked, is ſtill the ſame; for the confirmation of which God ingaged his

own

own faith by oath: and that Doctor *Tayler's* confused doctrine is *Doctrina mendaciorum non desursum descendens, sed terrena, animalis, & diabolica*; and that he is worthy of all contempt and unhappinesse for peremptorily distrusting and odiously confounding this eternal divine verity.

The Postscript.

IT is a point most worthy of all admiration to behold such a vast number of graceless presuming Theologues now in *England*, perpetually labouring in searching out new whymsical inventions of religion, and filling the Land with ridiculous and shamefull Pamphlets, and unprofitable controversies about an object more perspicuous then the Sun, preferring their own sorry inventions to the prime substance of Gods heavenly indeavours; the celestial faith which the infinite wisedome of man-God hath planted on earth as the master-piece of all his great works and wonders.

Lord,

Lord, what can any expect while thoſe that preſume to be the godly pillars, and reformers of Religion are quite corrupted, unſtable, ſtaggering and ſtealing mens affections and inclinations from embracing the true doctrine of the only ſaving Religion? how can any that hath but his wits about him, venture to pin the ſalvation of his ſoul upon the thred-bare ſleeves of any of the giddy ſpirits of theſe times, who dayly indeavour to trike up anew the great work of Religion, as if it were the work of man? I then demand of you (Noble Reader) whether all this well conſidered, you ought not to abhor theſe petty and odiouſly proud undertakers, who ſeem to come to the world to preſcribe rules of faith in it, and believe and teach what pleaſeth them and the

humorous

humorous itch of their incredulous Proselytes, to displease God and confound his prime verity? Sure an inevitable malediction is tyed to those that voluntarily withdraw themselves and others from the true light, and shake off the blessed yoak of lawfull revealed Ordinances, which ought rather to be reverenced then disputed with unprofitable wranglings and grosse falsities, impudently denying things most manifest; avouching without shame things odiously false; proposing things impious, as the first principles of faith; condemning of heresie, things Orthodox; boasting and quoting the holy Fathers, when nothing is followed lesse then their Doctrine.

Now if I should ask whether or no in the so plausible reformation begun in Queen *Elizabeth*, for the glory,

glory, light and liberty of the Gospel (as it was pretended) was there salvation to be had or no? Doctor *Tayler* for fear of shame and laughter will answer affirmatively; why then doth he dare subvert the whole fabrick of the same, and quit undo at a breach what hath been so long a doing? sure it was to the end that (God permitting) the monster of reformation should reveal its own turpitud and horrid basis, and betray it self by sects, divisions, and subdivisions, that those that are come to some eminency in learning and zeal might easily discern it to be not a City built on a mountain, but a wall raised and dawbed without tempering, *Ezekiel* 13. 11. A fools Cottage erected upon flying sand where no setled footing can be found; for the old Proverb of

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the *Hebrews* is most sure, that truth hath strong and stedfast footing, and is of a permanent perpetual durance; but a lye of a tottering foundation, easily supplanted and overthrown; therefore all reformations of forged Sectaries, are to be esteemed as weak and groundlesse lyes and fooleries; according to the doctrine of *Trismegistus*, *Omne quod alteratur falsitas est non manens in se ipso*; every thing subject to alteration is false. And it is very observable how one of the grave Prelates and first reformers, being asked by an ingenious Gentleman, why did the new reformers accuse the ancient Church of *Rome* of Idolatry and superstition, which she only had suppressed both in this Nation, and in the whole universe, as all Historians do witnesse: The Prelate ingeniously and

and candidly returned answer, that the reformation began with lies, follies and vain inventions, and so it must end in lies and impostures. This prediction seems manifestly come to passe this day; for that the reformation began with lies and grosse falshoods, I need not prove, any man that is *compos mentis* may see: but that reformation now ends in lies, is manifestly evinced by the late doctrine of Doctor *Jeremiah Tayler*: for how can there be a more grosse and horrid lye then to hold that Infants are saved, and not by Christ? and that any may be saved in any religion or sect whatsoever? that Laicks have power to administer Sacraments, Preach, interpret Scripture, and what not? and that Original sin is so called *abusive*? that in the Sacrament of baptism

baptiſm there is had but a figurative remiſſion of ſin? thus doth our brave Doctor end the ſpecious reformation. Thus you may obſerve how he brings up the rear of new denials of ſome part of the ancient faith, which former reformers had not yet obtained the impudent boldneſſe to reject: Such and no other be all reformations, a dayly taking away, and negative abolitions of the antient Tenets without any poſitive inſtitution: Was not I pray the neceſſity of faith and merit of works taken away by ſome, Feaſt-days, Lents, and all faſting rejected by others; Prieſt, his power and Maſs (which were as ancient in *England*, and generally throughout the whole world, as Chriſtianity it ſelf) put down by ſome, contrition and Penance by others: Was not ſoon after

after Sacrificing, Unction, Altars, Vows, Pilgramage, chas'd away by some; the Lords-prayer, the Ten Commandements, cried down and neglected by new Tub praters, and by the unrelenting malice of hellish monsters: Thus by a gradual proceedeng of infidelity and blasphemy of the whole fabrick of Christian Religion, there is not left one stone upon another. Only *unum baptisma in remissionem peccatorum*, as the distinctive character betwixt Christian and Pagan left; together with the reall presence in the Lords Supper maintained in the 39. Article, are this day contemned by Doctor *Tayler*, and reduced to bare shades, figures, and dreams; so perfecting the work by degrees, leaves us but damnation: Were all reformers before him sent from God with devine commission

to

to inlighten the world? if they were, why then did they not do their work to the full? must an ignorant Taylor or Bungler, at the end of a full age step in to accomplish it? yes sure, now our *Taylor* hath done the deed to the utmost beyond all addition; now the reformation consisting of the denial of essential truths, and all practical principles of Religion, is brought to the *non plus ultra*, he being up the rear, having usherd and led by the hand *James Naylor* to Pillory, and with him many thousands into horrid blasphemies and atheism; neither doth his impiety stay here, but dares deny against Scripture ancient Fathers, and the general received practise of all ages; the necessity and reality of Christ's body in the B. Eucharist. For its a general rule approved

by all Divines, that we must never understand any place in Scripture figuratively, unlesse we be evidently compelled thereunto; but no such matter in these words, *This is my body*; for our Saviour doth not say this bread is my body, neither can his words be so understood, especially seeing the word *hoc*, *this*, is both in Greek and Latine Texts of the Neuter Gender, & the word bread is of the Masculine. And by the figures of this most B. Sacrament, the Catholique doctrine is thus proved: the signes ought necessarily to be of a meaner dignity then the thing figured, *Coloss. 2.* But if the Eucharist were no more then simple and natural bread, signifying Christs body, and not his very body it self, then should the figures thereof be no whit inferiour in dignity to the B. Eucharist it

self

ſelf, yea ſome figures ſhould be more excellent then it, which is moſt abſurd; for if we conſider a Lamb and bread as they are natural things, no queſtion but the Lamb is more excellent then bread, if conſidered only as external ſigns; for who ſeeth not that Chriſts fleſh is far better ſignified by the fleſh of a Lamb then by bread? Chriſts death is better ſignified by the death of a Lamb, then by breaking of bread; Chriſts innocency, meekneſſe, &c. are better ſignified by the property of the ſame, then by thoſe of bread. As for the Manna it was made with Angels hands; it rained down from heaven; it had all kind of taſte; in all which reſpect it was far more excellent then bread: ſo as that now Chriſtians would be in a far more ſad and more pitious con-

condition then those of the old Law, if we had figuratively only Christs body and blood, and not really present in the B. Eucharist; and there is no colour in the world why any should admit Christs words to be otherwise taken then really and properly: for the four Evangelists use them unanimously. None of the ancient Fathers ever understood them figuratively, but expresly teach that they are to be understood properly, no place of Scripture, no Article of faith, no decree of Councel, no explication of the Church compelleth us to take them figuratively; therefore we must needs take them really with all the Saints and primitive fathers: See the 28. Article of the Church of *England*, and the 94. of *Ireland*, established in *Dublin* in the year 1615. Where

the

the Protestants do teach, that in the Eucharist the body and blood of Christ is not only signified and offered, but also really, substantially, and truly presented, exhibited and communicated, and consequently that the bread is not a bare sign significative only, but also exhibitive of Christs body: See *Usher's* Sermon before the Commons, *Page* 16. *Edit.* 2. Sure had Christs body been only figuratively presented, he would have removed the doubt when he saw the Jews offended at the reality (as Hereticks be now a days) *John* 6. and he would not have confirmed and repeated his saying in *terminis* with promise of a greater wonder, *John* 6. 62.

The *Lutherans* believe our Saviour to be as really in the Eucharist as he was upon the Crosse, but

do

do not adore him; the *Roman Catholiques* both believe the reality of it, and adore it. For my part I should clearly hold with these; for S. *Paul*, and all the four Evangelists unanimously teach the Doctrine of the reall presence, and not one single place producable, that in direct terms calls the B. Eucharist a sign or figure of Christs body; notwithstanding the vain curled maintainers thereof admit no proof as authentical, but the precise Text of Scripture, but in this so important controversie they fly to logical inferences and Philosophical discourses, and so make their own bare reason the Judge, and not the word of God; rendering by their new and private interpretations this great Sacrament inferiour in dignity, not only to the Paschal Lamb a type of Christ,

but

but even to Manna which was but a figure of this very mystery. Surely if we shall add to so many and so evident Texts of Scripture, the constant judgement of the Fathers, and the universal practise of the whole Christian world, for above a thousand years, we may safely conclude the doctrine of our Saviours presence in the B. Eucharist to be most probable and true, and consequently *Roman* Catholiques in no wise accusable of rashness or obstinacy in believing a position so efficaciously recommended to them, and conveyed from hand to hand, therefore what can be more dangerous and pernitious to any Kingdom, then to quite abolish such a dread Sacrament plainly invincible, which adorneth and graceth the whole universe, fomenteth innocency, extirpats vice, and

by

by most evident ways demonstrate that a living God lieth under it, and set up in its place a piece of prophane bread which never yet discovered more grace or force in the Ministers hand, then it brought out of the Oven. As its evinced out of Christs repeated words.

By this so important digression we have the omnipotencie of God against all weakneſſe, idle curioſities, ſophiſms and artificial fallities of new wits, as a pledge ſufficient enough to evince and ſecure the reality of Chriſt in the Sacrament of the Altar, and believe that under the Sacramental ſpecies ſenſible and corruptible, our Saviour ſubſiſted with a glorious body which is called by S. *Paul* ſpiritual body becauſe its dignified with qualities and conditions of ſpirit though it loſe not the eſſence

of a body, adoring therein with all humility that which cannot be ſufficiently comprehended, but by expreſſe paſſages of Scripture, clear deciſion of 40. Councels, the teſtimony of above 500. Authors, antient and holy; which ought to be preferred to the chimeras, imaginary figments, and bare aſſertions of any particular Lay-man; and if plain Scripture-Texts, with the Church, Saints and general Councels expoſition be not ſufficient for a man to reſt both his Science and Conſcience upon, I know not where he will find a reſting ſatisfiable place; it may ſhoot at randome, but never come to take a right aim. It being the moſt palpable folly which can creep into the brain of man to deſire wiſedom contrary to the wiſedom of Saints; my firm hope is that Doctor *Taylor* having

having with so much labour and charges indeavoured to honour Christ in a meer shadow, will now in the name of God, turn his tongue and pen to honour and glorifie him in his true real and substantial body, and receive those rules of Religion ever unalterable, eternal, universal, and constant, and not any longer to run with the Jews after simple figures, and weak elements: Now its more then time to look after Christs true Church, still the same without opposition to it self in any fundamental doctrine, when all other arising Sects are notoriously known to contradict both their Associates and themselves at the end. Behold more then sufficient cause and ground for all those that pretend to any fear of God, any care or regard of their souls eternal

nal welfare, utterly to deteſt and anathematize all novelliſm and damnable principles; now its time to return to the Catholique Church ſetled by Chriſt upon a Rock, never to be prevailed againſt by humane or divels power: Cauſe enough there is to take warning for the future, not to remit the planting of religion to every giddy pretending ſpirit. Now its more then time that truth the centre of our underſtanding maugre never ſo long or ſtrong oppoſition ſhould powerfully work upon thoſe very many *Machievilians* of our times, that ſeriouſly and deliberately ſay, Pox on it, I'l be of any Sect rather then hazard my liberty, honour or fortunes: I'l keep my conſciene to my ſelf, but I'l never loſe my Land for want of outward compliance or conformity with the prevailing libertines:

libertines: Alas how many brave ancient families, are quite extinguished and brought to nothing for want of compliance or conformity with God and his holy revealed Ordinances; as its by woeful experience obvious to any judicious person, for *non est prudentia, non est concilium contra Dominum*: for my own part I cannot but wonder that any man acknowledging his sould immortal, and that either Hell or Heaven must be the eternal domicil after this life, & withal acknowledging that a false wavering religion cannot be the way to beatitude, shall not desert that sect of whose falseneſſe and damnableneſſe to mans soul, and inconsistency with a well ordered Church, he hath so many and pregnant demonstrations to the eye. Finally its time for all to begin to follow

the main current and generality of Religion ancient and well grounded *Erubescat senectus quæ se emendare non potest, nullus pudor est ad meliora transire,* S. *Ambros. Ep.* 31. *ad valent.* And now that we see the Protestants, fighting, writing and preaching against Protestants for Protestant Religion: The old Catholique Religion must be the white, at which we must all aim, out of which none can hope for salvation.

I beseech God the Father of light and mercy may open the heart and eyes of our Doctor and of his Proselytes, and resolve them herein for to receive that faith which hath God himself for object.

Let me now end with two words concerning the B. Virgin Mother, ever most highly reverenced under God

God by all Christians upon earth, as the blessed instrument of our welfare; who but a turbulent *Momus* or a windy *Sciolist* filled with a spirit of contradiction would dare to disable, & disfauour the truth of her immaculate conception, revealed & proposed by the voice and consent of the Church: This truth is most ancient, though not so apparently revealed to the primitive Fathers. *Galatinus lib. 7. de arcanis cap. 4.* holds this truth to be from the very time of the Synagogue: For the Jews believed for certain that the Mother of the Messias would be without Original stain. In the Apostles time S. *Andrew* Apostle expressly said, *Ad Egeam. ut in gestis ejus refert Abdias lib. 4. Historiarum, sicut primus Adam formatus fuit ex terra non maledicta, ita secundus Adam formatus in terra virginea &*

nunquam

nunquam maledicta: in the *Jeroſolimitan* Councel held by the Apoſtles, *Anno* 44. *Ut inventum eſt in monte granatenſi*; theſe words are. *Illa virgo illa Maria ſancta in inſtanti ſuæ conceptionis fuit ab originali peccato præſervata & qui ita non ſenſerit ſalutem non conſequetur eternam.* ſee *Sanzez. Luzero. Baptiſta de Lezana Carmel. Sedulius* the Chriſtian Poet, that flouriſhed *Anno* 430. in *lib.* 2. *Oper. paſchal & habetur tomo* 8. *Biblioth. PP.* hath thus,

En velut a ſpinis roſa mollis ſurgit acutis
Nil quod lædat habens matriſq; obſcurat honorem
Sic Evæ de ſtirpe Sacra veniente Maria
Virginis antiquæ facinus nova Virgo piavit.

Wherefore in her conception, nature and grace meeting together (ſaid *Damaſcen*) *Orat.* 2. *De nativit. Virg. natura gratiam antevertere non eſt enſa ſed expectavit donec*

gratia

gratiæ prius fructum suum produxisset. Which was ingeniously verified by a modern Poet.

Gratia naturam cum qua est congressa subegit
Et forti posuit clara trophea manu.

And this is nothing strange to hear she being the first object of Gods predestination as the great work prepared for his habitation: *Opus grande est non enim homini præparatur habitatio sed Deo,* 1 *Paral.* 29. *Sexta Synodus* c. 32. *Veneratur Liturgiam D. Jacobi Apost in qua sæpe hæc verba habentur, commemorantes sanctissimam matrem Christi ut præhensam, &c.* likewise in the 7. Synod, *Actione* 3. she is called, *immaculata, & omni sensibili & intellectuali natura purior*---

Leaving many other proofs of the Fathers, and pregnant reasons for another occasion. Now I come to shew our B. Ladies imaculate con-

conception, is likely to become an Article of faith and defined. That truth which is ſupernatural and much conducing to Chriſtian piety and belong to divine Worſhip may be defined and become an Article of faith, but the imaculate conception is ſuch; *Ergo* it may be defined: as the Nativity of our B Lady, to be preſerved from mortal and venial ſin, her aſcenſion into heaven are ſupernatural truths generally allowed of by the Church, as *Chriſtianam pietatem & divinum cultum concernentia*: even ſo her imaculate conception already celebrated, *authoritate Eccleſiæ*, inſtituted and confirmed a great *feſtivitie ſub nomine præſervationis*, muſt be a ſupernatural truth *plurimum referens ad Chriſtianam pietatem & divinum cultum*: *Ergo* it is likely to become an Article of faith: for the Church cannot

cannot err about such things which concerns Christian piety and divine worship: *Ergo* neither in defining that which is established, decreed, solemnly proclaimed, preached and taught, *summi pontificis & Ecclesiæ authoritate*. Whereas there is nothing required for the definibility of any dogmatical doctrin other then *cognitio & deprehensio alicujus infallibilis medii*, by which may appear the same to be revealed by God and such is the common sence and consent of the Church manifested and propounded, *ut decet sive in concilio sive extra*. All which doth concur in the mistery of the imaculate conception of our B. Lady; *Ergo* it may be defined.

The major is manifest, *ex materia de fide*; for *illud est de fide*, which is revealed by God: the minor is proved out of many places in Scripture

Scripture, in which the constant assistance of the divine spirit is promised to the Church, *ne erret in rebus fidei*; hence S. *Paul* 1 *ad Tim.* 3. doth call the Church the pillar and foundation of truth; but the universal Church doth celebrate a solemn festivity with an Octave of the imaculate conception not under the name of sanctification, but of preservation: *Ergo* the B. Virgin was conceived truly without Original sin; *Ergo* it may be defined: the consequence is clear, because if she were defiled and conspurcated with Original sin, her conception could not be celebrated by the Church: *Quæ non potest errare in rebus fidei*, propounding untruths for truths, which is the reason why S. *Bernard* in *Epist.* 174. *ad canonicos Lugdunens.* did reprehend them for celebrating the feast of the imaculate conception *sine Ecclesiæ authoritate.*

Laus Deo. Deiparæq; Virgini.